

The Baptist Record

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Pastor says energy, enthusiasm mark churches in Northwest

By Sarah Zimmerman

SEATTLE — "Energetic" and "enthusiastic" is how a Mississippi pastor describes Southern Baptist ministries in the Northwest.

Greg Martin, pastor of Commission Road Church in Long Beach, was among 29 Home Mission Board trustees who spent five days visiting mission sites in Oregon and Washington.

One of the stops for Martin was a four-month-old church which averages 45 in Sunday School. "They're doing a mass mailing to 10,000 people — I mean they're aggressive," Martin said.

The church meets in a gym, with worship services in racquetball courts and the nursery in a wrestling room. The mission pastor said he makes about 20 evangelistic visits a week.

"It's going to take at least that many to be effective here," Martin said. Eighty percent of the population in the two-state region is unchurched, with one county near Seattle recording an unchurched population of 92 percent.

Yet Martin observed that people in the Northwest churches have more than a maintenance mentality about their work.

"There are a lot less lukewarm people here. They are committed to Christ and to what is really important."

A former Mississippi pastor is one of the church leaders Martin met on the tour.

C. O. Creel was pastor of Grace Chapel in Brooklyn, Miss., before he moved to the Northwest in 1964. Creel is now pastor of McKenzie Road Baptist Church near Olympia, Wash.

Creel described the struggles of building a church in Washington as well as its joys.

"It took more than two years to go through the hoops to build here," Creel said. "We were told we could build, then told we couldn't build. You have to get a permit to get a permit here."

"The church I served in Mississippi would swallow this church, but we bought four acres of land, built it and a pastorum there for what our septic tank costs here."

Creel's church has been in its building for three years and has grown to the point it needs to build again.

"We had 17 young people in the room behind the piano the other night, and we had to number them," Creel quipped. "The even ones breathed in while the odd ones breathed out."

The church has 70 in Sunday School and 100 in worship. Creel served as a bi-vocational pastor until he retired from teaching and began to devote his full energies to being a pastor.

Leadership is the biggest need throughout the Northwest Baptist Convention, which includes 375 churches and missions in Oregon, Washington, and part of Idaho.

"We're constantly looking for those God would send to this area," said Cecil Sims, the convention's executive director. "Our main emphasis is starting new work, and we have to discover and develop leaders for the new work."

Testimonies of pastors in the Northwest reveal the myriad of ministry possibilities.

In the last 18 months, James Hays,

pastor of South Hill Baptist Church in Puyallup, Wash., baptized 170 people, Sunday School attendance increased from 80 to 260, and attendance at worship services grew to 350.

"A lot of people here have never heard how to receive Christ," said Hays. "Yet there is an excitement and enthusiasm here. New Christians are telling their lost friends about Christ. Pray that even more of our people would be soul winners."

Trustees also saw products of the Annie Armstrong Easter Offering. For example, in 1974, \$10,000 from the offering was invested in starting a Korean church in Tacoma. It now has 400 in Sunday School and 700 people in worship. In June, the congregation will begin three Sunday morning worship services. In 1990, it led the Northwest Convention in baptisms.

"When I think that we have only seen a small number of missionaries, it just boggles my mind to think we could multiply this by thousands," said Ron Gaynor, trustee from Tucker, Ga. "We just saw the tip of the iceberg."

Zimmerman writes for HMB.



Greg Martin, right, pastor of Commission Road Church in Long Beach, says he is impressed with the energy and enthusiasm of pastors in the Pacific Northwest. Martin visited mission sites in Washington and Oregon as part of an awareness tour for HMB trustees. He is pictured with Sam Newell, pastor of Brookwood Baptist Church in Hillsboro, Ore. (HMB photo by John Swain)

Missionary remembers rescue of George Bush

By Mary E. Speidel

STONE MOUNTAIN, Ga. (BP) — Hugo Parkman prays daily for President Bush.

But prayer isn't Parkman's only connection with George Bush. Parkman, a retired Southern Baptist missionary to the Philippines, helped save Bush's life during World War II.

Parkman, of Stone Mountain, Ga., was then a 24-year-old communications officer aboard the submarine USS Finback. On Sept. 2, 1944, Bush's plane was shot down by the Japanese in the South Pacific. About two hours later, the Finback picked him up from a life raft. After Bush boarded the sub, Parkman was the first person he met in the ward room. And for the next 30 days, Parkman shared his bunk with Bush, who was at that time the Navy's youngest aviator.

The two men met again when Bush came to Atlanta June 6 to address the Southern Baptist Convention. Parkman and his wife, Doris, were among the delegation greeting the president when he arrived at Dobbins Air Force Base that morning.

Parkman said he and his wife had only a moment to speak to the president, who greeted her with a kiss. It was the couple's second face-to-face meeting with Bush since the rescue.

Their first meeting was during Bush's presidential inauguration in Washington, D.C. They were the Bushes' guests at an inaugural reception attended by former crew and officers of the Finback and of the USS Jacinto, the naval carrier on which Bush was stationed.

Parkman said he didn't realize the connection between politician George Bush and the downed aviator until

Bush was running for vice president. During the campaign, the missionary saw a television documentary on Bush. The program contained a film clip of the rescue.

To verify Bush really was the same pilot he helped save, Parkman wrote to the Navy's historical center. He received documentation of the rescue and a letter confirming the aviator really was then-Vice President Bush.

Parkman's memories of the rescue are reported in a biography about Bush, *Flight of the Avenger: George Bush at War*, by Joe Hyams.

While aboard the sub, Bush sometimes served with Parkman during night watches on the deck. During their conversations, "I never heard any foul language," said Parkman. "Everything was honorable, upright. He was a clean-cut young man."

Also, Bush never indicated he was from a prestigious family, Parkman said. "He was just what he was — himself."

While on night watches, Parkman said he had time to reflect on the rescue of Bush and four other pilots. "In the lonesome hours, God let me know that we had done a good thing in rescuing these aviators," said Parkman, now a member of First Church of Decatur, Ga. "We had been out on killing missions. That's why we were there. It was just a good feeling to know we had saved some lives."

The *Baptist Record* Editor Guy Henderson served for seven years with Hugo Parkman in the Philippines and appreciates his effectiveness as a missionary and a friend.

Speidel writes for FMB.

USSR Bible focus seeks vols

RICHMOND, Va. (BP) — Not long ago, Southern Baptist volunteers would have been jailed for it. Late this summer they'll do it openly — distributing New Testaments in the Soviet Union.

Fifty Southern Baptist volunteers are being enlisted for a Soviet Union-wide Bible distribution effort by a number of Christian groups based in the United States, Europe and the U.S.S.R.

Four million copies of the New Testament will be distributed this year during the campaign, known as the "Moscow Project."

Besides Bible distribution, volunteers also will have opportunities for preaching, leadership training, children's work, music, and other ministries.

From Sept. 2-10, the volunteers will work with Baptist churches in Frunze,

capital of the Soviet republic of Kirgizia with 630,000 people, and Yalta, a city on the Black Sea with 100,000 people. Some of the volunteers also may assist at an evangelical publishers' booth at the Moscow International Book Fair sponsored every other year by the Soviet government.

Almost 30 of the needed volunteers already have been enlisted by the Baptist Young Women's arm of the Southern Baptist Woman's Missionary Union. Others interested in volunteering for Bible distribution efforts in the Soviet Union in September or at other times may contact the Southern Baptist Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23235 or 804-353-0151.

Funds to purchase more than 34,000 Russian-language New Testaments already have been donated by Baptist Bookstore customers.

Buddhist priest opens eyes to faith in Jesus Christ

By Deborah Aronson-Griffin

GREENSBORO, N.C. — In May 1986, a tiny boat filled with refugees slipped from the coast of Vietnam enroute to the Philippines. Aboard was Chot Van Mai, Buddhist priest for 36 years. In his search for a better life, Mai didn't realize this journey was part of a plan of a God he did not yet know.

In Vietnam, Mai was leader of four temples, each having a membership of more than 2,000. As he petitioned repetitiously to his god, it seemed his everyday needs were satisfied, but when tragedy struck, Buddha did not answer no matter how earnestly Mai prayed.

It was in America Mai heard about a living God who could answer his prayers. Eventually, this priest became a Baptist Sunday School teacher.

In 1987, Mai and his wife left the refugee camp in the Philippines to live in America. Buddhist Vietnamese in Greensboro, N.C., sponsored Mai to live there and start a Buddhist temple.

But a God mightier than Buddha had other intentions. Mai and his wife did move to Greensboro but were rerouted from the Buddhists when they came in contact with Hoa Duc Vo, pastor of the Vietnamese Baptist congregation in Greensboro.

Soon after their arrival, Vo, also a Vietnam refugee, came to see them. Hearing about the Buddhist priest who had moved to town, Vo worried Mai had come to Greensboro with intentions of starting a temple. He decided to intercept Mai and tell him about the gospel.

Vo explained to Mai about the peace he could obtain through a relationship with Jesus Christ. Even though a priest, Mai was a very unhappy man. He had searched his whole life for a sense of peace, constantly living in fear and worry.

Because of Vo's frequent visits, Mai began to read the Bible — as well as

he could — for he was nearly blind. Seeing mostly blurs, Mai had to reach out and feel his way around.

One day, while Mai strained to read his Bible, he read a story where Jesus healed the blind man. He recounts that when he believed this, a miracle happened. He began to see clearly! "How good this God must be," he thought.

Soon after, at age 56, the Buddhist priest accepted Christ as his God and renounced Buddhism. God truly had lifted the blinders from his eyes.

After 36 years of living the Buddhist life, he had to re-program his way of thinking. "At first," he says, "it was

very difficult. But the Bible tells me Buddha is dead." He has put his old way of life in the past and now is involved in telling others about Christ. He especially reaches out to Vietnamese Buddhists in the area.

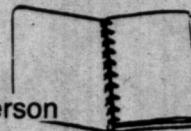
Mai loves his new-found home. "In Vietnam, everyone lives for themselves," he says. "Here people are willing to help those less fortunate."

Mai's journey to the United States brought him freedom he never expected to find. His prayer now is that he can help those who are blind to Christ to be able to see.

Aronson-Griffin writes for BSSB.

EDITOR'S NOTEBOOK

Guy Henderson



The third dimension

SBC President Morris Chapman is to be commended for his stand on the inerrant Word, but the application may be suspect. Messengers at SBC Atlanta were told the 12 year debate "over the nature of Scripture has been settled." He categorized the SBC as moderates and conservatives assuming that we all fit neatly into the Cooperative Baptist Fellowship or the Fundamentalist/conservative group.

There is a third group which may be the majority. This group believes the Bible and is just as conservative as the ruling conservative group, except they deplore the political methods of either side.

The "litmus" test has been inerrancy. I have no fear of this word, though it is not the strongest word to be applied to the Scriptures. Any book can be inerrant. "God-breathed" is a much stronger term. This God, who is the "truth" and "cannot lie" speaks only that which is naturally inerrant. All Scripture is God-breathed, all Scripture is profitable (2 Tim. 3:16). Error would hardly be God-inspired

or profitable.

From time to time in history various groups have added a militant fundamentalism to this. The disciples may have initiated it when they wanted to call "fire and brimstone" on those who don't believe like we do. The Crusaders and the Inquisitions were the extremes of such an attitude. The J. Frank Norris and John R. Rice groups fervently believing the Word, added some features that made it less attractive. Fundamentalism can be as much a style of leadership as a system of belief. It must always be in control, and seeks to exert an authority that is neither biblical nor becoming.

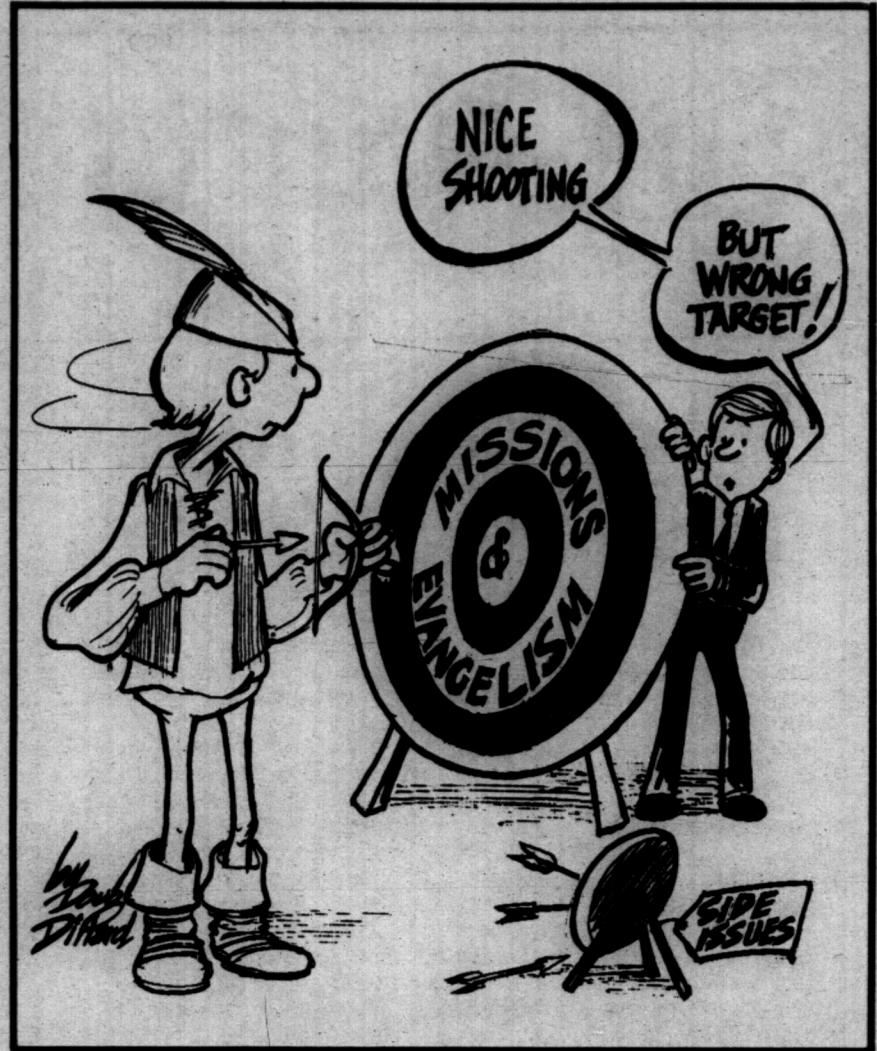
G. Campbell Morgan, British pastor, in 1921 wrote, "I have long felt that whereas I stand foursquare on the evangelical faith, I have no patience with these people whose supposed fundamentalism consists in watching for heresy and indulging in wicked self-satisfaction because they have an idea that they alone 'hold the truth' — hateful expression! Whereas,

in many ways I agree with their theological position, I abominate their spirit."

Spurgeon, not quite as verbose, expressed it: "Those who habitually go about with a theological revolver in their ecclesiastical trousers."

The vast majority of Southern Baptists believe the Bible to be the sole authority for faith and practice. It is a perfect treasure of divine instruction. As stated in the Baptist Faith and Message, "It has God for its author; Salvation for its end, and truth, without any mixture of error, for its matter."

Most Baptists affirmed that in 1978 and affirm it today. Now that it is settled, let's return to the proclamation of it. Let the "sharp contentions" of Paul and Barnabas, the "Apollos party" or the "Paul party" be gone. Look ye now to another Corinthian word: "Now thanks be unto God which always causes us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (1 Cor. 2:14).



Guest opinion . . .

Parochial aid: another round of controversy

By Bob Terry

The nation stands on the brink of another bitter chapter in the controversy about providing public tax dollars to private and parochial schools. President George Bush reopened the debate when he proposed that parents be given educational vouchers which they could redeem at any public or private elementary or secondary school to help defray the cost of their child's education.

The code word for this proposal is "choice." The president argues that parents should have more of a choice about where to send their children to school and more of a choice about how their educational tax dollars are spent.

The voucher idea is not new. Twenty years ago Southern Baptists, gathered in annual session in St. Louis, adopted a resolution saying that "the Office of Economic Opportunity is seeking to implement a series of experiments with an educational voucher system which makes public funds available to all qualifying schools, public, non-public, and parochial."

The resolution then declared the SBC position. "We affirm our belief that the use of public funds for education in church-controlled schools, regardless of the manner in which these funds are channeled to church schools, is contrary to the principle of religious liberty."

The resolution added, "We . . . insist that public funds for educational purposes be channeled only through public institutions which do not discriminate on religion or other grounds."

That position essentially was

restated in resolutions adopted in 1974, 1975, 1978, and 1979. In one of the few times that SBC messengers publicly disagreed with the Reagan administration, messengers to the 1982 SBC in New Orleans asked President Reagan to reconsider his support of tax credit legislation he proposed which would have channeled public tax money to private and parochial schools.

The messengers called the Reagan proposal a "threat to the First Amendment guarantees of nonestablishment of religion and the free exercise of religion."

Now, a decade later, the debate is reopened but this time Baptists are not speaking with a united voice. Speaking for the Baptist Joint Committee on Public Affairs, James Dunn said, "Such approaches are unconstitutional, regressive, unfair, destructive to the public schools, expensive, inflationary, undemocratic, intrusive, and divisive in the religious community. Other than that they may be all right."

Richard Land, executive director of the SBC Christian Life Commission, sounded a different note. Land acknowledged that most Southern Baptists are against any kind of direct aid to parochial or religious schools.

Then he added, "Clearly there are growing numbers of Southern Baptists who do not see vouchers or tuition tax credits which go to parents, to enable them to make the same freedom of choice that those in the upper middle class have, as direct aid."

Land added, "I think the question needs to be debated and discussed far

more widely in Baptist life than it has been and the discussion needs more light and less heat."

What has changed that would cause the executive director of the CLC to stand in opposition to the oft-stated SBC position on parochial aid and invite Southern Baptists to discuss changing their traditional position?

The answer is the proliferation of Baptist-sponsored church-related schools.

Ninety percent of the private schools in the United States are church-related. It used to be that 80 percent of those were Roman Catholic. No more. Evangelical churches have started schools all over the country and now it is evangelical churches that are making the arguments that used to be made by Roman Catholic educators.

The bottom line is that when Baptists and other evangelicals did not have schools, we called for community involvement in the public schools and argued that public money should not be used to advance the religious mission of any church group. Now that evangelicals have schools, we evidently want a share of the tax pie. We even are willing to rewrite our history and change our positions if it means tax dollars for our church-related schools.

Before Baptists get too caught up in support for educational "choice," one better realize that it may not mean tax dollars for church-related schools as we currently know them.

The city of Milwaukee is the only place currently testing vouchers. One of the stipulations there is that no participating school can teach religion or

engage in certain kinds of religious activities.

A few church-sponsored schools agreed to the restrictions in order to attract more students and be eligible for the tax dollars. But by the end of the first semester, some left the program because parents of traditional students wanted their children to study religion, have daily worship time, and participate in other activities associated with religious schools.

One only can wonder how avid the evangelical community would support educational "choice" if these church school people understood what they might have to give up to get the tax dollars?

Of course, such stipulations in national legislation would produce a huge howl. Church school operators would cry discrimination. What they really want is the freedom of private schools to be as religious as possible and be paid for it from the public treasury.

That must not be. It is violation of church-state separation when public tax money is used to finance the religious mission of a church, no matter what church it is.

Hopefully, Southern Baptists will never back away from their commitment to religious freedom. Hopefully, Southern Baptists will never back away from opposing schemes that would use the power of the state to pay for the religious teaching of a church. Certainly we cannot back away from these commitments and be the kind of Baptists we have been historically.

Terry is editor of *Word and Way*, Missouri.

Only one ROAD

Praise the Lord for the person who invented the book of maps — the road atlas. Having recently driven over 1,200 miles, I saw the value of having a map I could look at and navigate by.

My destination was Ft. Hood, Texas, but I had other states and places to go through to get there. There were times I'd pull to the side of the interstate to make sure I was still on the right road, headed in the right direction.

It was during such a time that I more personally understood the old saying about God's Word being a map for the Christian.

Our destination is heaven, but there are levels of growth and places of arrival on our way there. We get out our trusty map — God's Word, the Holy Bible — and begin to reference and cross-reference to determine the best route.

We see that all roads do NOT lead to heaven. There is only one Road, one Way named Jesus that will take us to salvation so that we may get onto the interstate of love to take us to our destination of heaven.

Going at our own speed, we travel through places of forgiveness, believing, trusting, and receiving from God. We get on the road of obedience and go through giving, learning, and promises from God.

The closer we get to heaven, the more often we go through places of joy, peace, purpose, kindness, power, virtue, faith, and hope.

After we have gone the distance, we'll arrive at our destination and see our loved ones who have followed the same roads into the heavenly land.

—Linda S. Leach
Greenville

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Exec Committee accepts Bennett's retirement

By Linda Lawson

ATLANTA (BP) — The retirement of Harold C. Bennett as Southern Baptist Convention Executive Committee president and treasurer was accepted effective Oct. 1, 1992, and machinery set in motion to secure his successor during an Executive Committee meeting June 3 on the eve of the opening of the 134th session of the SBC.

Bennett, 66, who has held his present post since 1979, is to continue as a consultant to the Executive Committee until Oct. 1, 1993.

He said he proposed the retirement date to the officers of the Executive Committee June 1 and they "concurred with its appropriateness."

"It is my hope that I have been a faithful servant of the Lord," Bennett said. "I have worked diligently at being helpful, providing complete information, and being fair. I know there were times when I failed, but my desire was to be a good minister-leader."

In response, James Jones, a Campbellsville, Ky., pastor, praised Bennett's unique, God-given ability to walk with any individual, regardless of his or her theological persuasion.

Julian Motley, a Durham, N.C.,

pastor, was named to chair a 10-member search committee to nominate Bennett's successor.

Other members of the committee are Stan Coffey, Amarillo, Texas; Doyle Collins, Roseburg, Ore.; Ronnie Floyd, Springdale, Ark.; David Hankins, Lake Charles, La.; Gwynne Parker, Taylor, Texas; Guy Sanders, Lake Wales, Fla.; Simon Tsoi, Phoenix, Ariz.; Joe Warwick, Knoxville, Tenn.; and Fred Wolfe, Mobile, Ala.

Named to chair a transition committee charged with planning a retirement celebration honoring Bennett at the 1992 SBC meeting was J.C. Mitchell, a Winter Park, Fla., pastor.

Other members of the committee are Scott Humphrey, Alexandria, Va.; Gayden Jones, Baton Rouge, La.; Wallace Jones, Bridgeton, Mo.; Kenneth Mahanes, Dayton, Ohio; Joe Reynolds, Houston; James Yates, Yazoo City, Miss.; and the three immediate past chairmen of the Executive Committee. They are Sam Pace, Lawton, Okla.; Charles Sullivan, Lenoir City, Tenn.; and David Maddox, Fullerton, Calif.

(See BENNETT on page 5)

President Bush, prayer overshadow discord at SBC

By Marv Knox and Greg Warner

ATLANTA (ABP) — Prayer, the president, politics, and Presbyterians overshadowed denominational discord during the Southern Baptist Convention's annual meeting June 4-6 in Atlanta.

A Wednesday night prayer service for spiritual awakening and a Thursday morning address by President George Bush provided focal points for the SBC's 134th session. But the national spotlight stayed on Southern Baptists a day after the meeting adjourned. An SBC official appeared on Friday's "Today" show to discuss an SBC resolution at least partly aimed at a report on sexuality being debated by the Presbyterian Church (U.S.A.) June 10 in Baltimore.

The three-hour prayer-for-spiritual-awakening service captured the attention and emotions of more than 20,000 messengers, as well as thousands of Southern Baptists across the country who watched it live on the ACTS television network.

"We desperately need a fresh encounter with God," insisted Charles Stanley, pastor, First Church, Atlanta, whose sermon opened the prayer service. "We desperately need spiritual awakening."

The service bombarded participants' senses with calls to spiritual

renewal. They saw banners. They sang songs. They heard sermons and personal testimonies.

Mostly, they prayed. They prayed for forgiveness of sins of not loving God, not loving others, and living unholly lives. As they prayed, they focused on a large wooden cross, where nails symbolized their sins.

The next morning, they focused on President Bush and his social/moral agenda.

An estimated 20,000 people stayed to the end of the meeting to hear Bush speak about school prayer, parental choice in education and child care, crime, and abortion. "It's clear that America is a nation that no longer lacks a moral vocabulary," Bush told the messengers, who repeatedly jumped to their feet in applause.

Messengers previously adopted resolutions on several of the social/political issues raised by the president.

The resolution that received the most national attention focused on the Presbyterians, not the president. Titled "On Human Sexuality," it called upon Christians to "uphold the biblical standard of human sexuality against all onslaughts."

(See PRAYER on page 4)

Wm. Carey couple will serve Turkman people through CSI

Lonnie R. Nelson, professor of philosophy at William Carey College on the New Orleans campus, and his wife have been appointed non-residential missionaries to the Turkman people of the Soviet Union through Cooperative Services International. CSI is the Foreign Mission Board branch that handles non-traditional missions work.

The Nelsons will eventually be based in London, but will do language study in Alma Ata for at least a year.

The Turkman people are considered the fifth "least reached" people group in the world and are rated "most difficult" group to reach for Christ.

Among the first projects for the Nelsons will be to get a Bible translated in the Turkman language, establish Christian radio broadcasts in their language, enlist prayer support for their evangelization, and find U.S. Baptist colleges to begin student and faculty exchanges.

The Second Front Page

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Thursday, June 20, 1991

Leaders salvage election of controversial trustee

By Greg Warner

ATLANTA (ABP) — Top Southern Baptist leaders went to great lengths to salvage the election of a controversial new trustee for Midwestern Seminary during the recent Southern Baptist Convention.

Kent Cochran, an outspoken critic of the school, was elected to the Midwestern board despite the objections of fundamental-conservatives in Missouri and on the board. Those objections were dismissed by top SBC leaders — including Houston judge Paul Pressler — who insisted that Cochran be elected.

Seminary leaders fear the addition of Cochran to the 34-member trustee board signals a new round of attacks against administrators and faculty at the Kansas City, Mo., seminary.

Leaders of the fundamental-conservative movement in Missouri, meanwhile, fear Cochran and his questionable past will prove an embarrassment to their cause.

In the final days before the June 4-6 convention, leaders from Missouri and the seminary mounted a behind-the-scenes effort to have the Kansas City layman replaced as one of seven new Midwestern trustees. But they weren't successful.

Cochran, operations manager for KCCV, a Christian radio station in Overland Park, Kan., was elected by acclamation as part of the slate of nominees from the SBC Committee on Nominations, which each year recom-

mends several hundred people to key SBC leadership positions.

During the past decade, Cochran has gained a reputation as a thorn in the flesh of seminary administrators. His frequent attacks on the seminary have included charges of liberalism and homosexuality among faculty and staff — charges based in part on his association with conservative student groups. A thick packet of similar accusations was distributed by Cochran to selected trustees prior to a recent board meeting.

Cochran's attacks against the 500-student seminary were so virulent that, as the stack of accusations grew, school officials considered legal action against him.

Many trustees were predictably alarmed by Cochran's nomination to the board this spring.

Trustee Doyle Smith of Great Bend, Kan., said Cochran's election would be "destructive" for the seminary. "The trustees are concerned about the irresponsibility of the charges, which were made without regard to their veracity," said Smith, who completed 10 years' service on the board this month.

Other trustees, who now have to work with Cochran on the board, are reluctant to criticize him publicly.

But some Baptists in Missouri were not so reluctant. In a May 21 letter to fundamental-conservative leader Paige Patterson of Dallas, Missouri

pastor Bill Dudley asked Patterson to help replace the nominee because of "legitimate concerns related to the personal life of Kent Cochran."

Dudley, pastor of First Southern Baptist Church of Golden, Mo., accused Cochran of child abuse, spouse abuse, assault on a police officer, divorce, and failure to pay child support — charges Cochran denies.

"This nomination is wrong!" wrote Dudley, a leader of fundamental-conservatives in Missouri. "Nothing that has happened in Missouri in the past 13 years has played more into the hands of the liberals than this very foolish nomination."

Two days before the SBC opened in Atlanta, Dudley joined with leaders of the seminary to petition members of the SBC Committee on Nominations to replace Cochran with another nominee.

Outgoing trustee chairman Richard Adams of Festus, Mo., new chairman Sid Peterson of Bakersfield, Calif., trustee Smith, and Dudley met June 2 with a subcommittee responsible for filling last-minute vacancies on the committee's report.

"We expressed our concerns and left," Peterson told Associated Baptist Press. Trustees reportedly were unaware what action, if any, the subcommittee had taken until the printed list of nominations was distributed to SBC messengers.

(See MIDWESTERN on page 5)

Brotherhood has new president

By Mike Day

share the gospel with all of earth's people groups."

Williams comes to his new role with extensive experience in Southern Baptist life. As executive vice president of the Sunday School Board, he was



James D. Williams

responsible for providing staff assistance to the president, coordinating the work of the executive officer's team in the general administration of the board, establishing guidelines for budget development, and supervising the functions of planning, research, and communications.

Prior to taking the Sunday School Board position, he served Southern Baptists for 22 years as a teacher and administrator at Southwestern Seminary. His seminary tenure included stints as professor of adult education and dean of advanced studies in the school of religious education. He also served as minister of education in seven Texas churches during his seminary tenure.

Williams' publications include "Guiding Adults" and "In The Company of Others" for Convention Press. He has authored numerous curriculum units, teaching guides, and articles for professional journals and magazines.

The new commission president is married to the former Jo Clayton of Harrisburg, Ill. They have one daughter, Jami; two sons, Greg and Jeff; and five grandchildren.

Day is director of church relations for Brotherhood Commission.

"I am grateful for the confidence placed in me by the board of trustees," Williams said. "James Smith has provided outstanding leadership to the Brotherhood Commission and led in the development of new and imaginative approaches in missions education and missions involvement.

"I want the Brotherhood Commission to move forward, building strength upon strength, recognizing that until Jesus comes again our Great Commission task is not complete.

"I will take every opportunity to strengthen the Brotherhood Commission's partnership with Woman's Missionary Union, both the Home and Foreign Mission Boards and with the state convention Brotherhood network as together we help Southern Baptists

PRAYER

From page 3

Most close observers saw the sexuality statement as a slap at a broader report on sexuality being considered by the Presbyterians, which is expected to condone homosexuality and some sex outside of marriage. SBC resolutions committee chairman David Hankins of Lake Charles, La., appeared on the "Today" show to defend the resolution.

The prayer-president-politics-Presbyterian package offered a break from theological/political controversy that has dogged the SBC for a dozen years. Absent this year was the open rancor between SBC factions fighting for control of the denomination.

President Morris Chapman ran unopposed and was elected to a second one-year term at the convention's helm. His victory last year seemingly wrapped up the SBC political battle for the fundamental-conservatives.

Moderate-conservatives held their own meeting a month earlier and across the street at the Omni arena, where they formed the Cooperative Baptist Fellowship and eschewed further political battles with the ruling fundamental-conservatives.

Left with a free hand to conduct SBC business, fundamental-conservatives acted decisively on almost all issues. Most matters of business generated little debate. And, for the most part, fundamental-conservatives avoided gloating over their denominational domination.

In a news conference after his re-election, Chapman said he hopes the struggle between Baptists is over, but, he added, "It's difficult to predict."

In his presidential address to SBC messengers, Chapman criticized organizers of the Fellowship for suggesting "the Bible neither claims nor reveals inerrancy as a Christian teaching."

"When you refuse to believe the Bible to be God's perfect Word, you have stripped away God's authority," said Chapman, pastor of First Church, Wichita Falls, Texas. "All you have left is human interpretation."

Echoing the theme of other recent SBC presidents, Chapman said inerrancy is "foundational in Southern Baptist life, and can only remain so if we teach it in the classrooms of our educational institutions, preach it in the pulpits of our churches and print it in the published pages of our literature."

In his news conference, however, he later suggested the voting margin between Baptist factions — consistent

ly about 55 percent to 45 percent during SBC meetings in the past decade — does not reflect theological division among them. He declined to say what besides theology has driven Baptist voting patterns. Previous SBC presidents have said theology is the central issue.

As fundamental-conservatives solidified their grip on the denomination, SBC watchers predicted moderates-conservatives would stay away from the Atlanta convention in droves, perhaps never to return to an annual meeting.

Three factors suggested otherwise:

— Messenger registration reached 23,564, well beyond the 20,000 or less many observers had predicted.

— A vote to defund the Baptist Joint Committee on Public Affairs passed by less than 800 votes. The BJCPA is a Washington-based religious-liberty organization that has been criticized as being too liberal by fundamental-conservatives. After losing 83 percent of its SBC funding last year, the BJCPA was stripped of its final \$50,000 in SBC money this year, even though the fundamental-conservative leaders who drafted the budget argued against tampering with the convention's \$140.7 million budget from the meeting floor.

Still, some longtime observers expressed surprise that the committee came within 772 votes of retaining its money.

The defunding of the BJCPA apparently leaves the SBC Christian Life Commission as the only Southern Baptist voice on religious-liberty issues. By vote of the messengers, the CLC, traditionally a moral-concerns agency, was merged with the SBC Public Affairs Committee, which also had been authorized to speak for the SBC on religious liberty.

The fundamental-conservative objective of reshaping the SBC also got a boost with the announcement by Harold Bennett, president and treasurer of the SBC Executive Committee, that he will retire in October 1992.

The committee is the most powerful SBC agency, determining how the Southern Baptist Convention spends its annual missions-and-ministry budget of \$140 million. The selection of Bennett's successor will be a vital factor in the future direction of the SBC.

For that task, the Executive Committee named a 10-member search group chaired by Julian Motley of North Carolina.

Knox is editor of Kentucky Western Recorder and Warner is editor of Associated Baptist Press.



The Atlanta skyline serves as a backdrop to the meal program. Food was provided by the Home Mission Board.

Disaster unit feeds Atlanta's homeless

By Tim Nicholas

Mississippi Baptists provided one of six disaster units for Operation Crossover, an evangelistic campaign prior to the Southern Baptist Convention meeting in Atlanta.

Over the weekend before the convention, the unit fed more than 4,000-plus meals to Atlanta's homeless and hungry. Someone estimated that, during serving times, a meal was served every four seconds.

The unit was set up at the Atlanta

Union Mission, an interdenominational ministry and next door to the Techwood Baptist Center, a mission center operated by the Home Mission Board. Terry Moncrief, center director for the past 20 years, delivered meals to the nearby highrise occupied mostly by elderly people. When Moncrief began as a student at nearby Georgia Tech, he was an atheist. He was won to Christ and felt a burden to minister in the Techwood area.

The Mississippi volunteers, who numbered among them Bill Causey, executive director of the Mississippi Baptist Convention Board, cooked under mosquito netting. This was a Georgia requirement, which captured the 95-degree heat and held it on the hapless, but happy servants.

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In a brief moment's break from serving, volunteer James Shamblin of Jackson, laughs with one of the neighborhood children. Moncrief is at center, rear of the photo.



These volunteers came from Parkway Baptist Church in Duluth, an Atlanta suburb. Their interim pastor is Bobby Sunderland, a staffer with the HMB's evangelism section who directed Operation Crossover. The mission, which meets in a trailer, started in the home of former Georgia Governor George Busby and his wife Mary Beth. Of the 40 persons on roll at the mission, 28 volunteered for the feeding project. (Photos by Tim Nicholas)

MIDWESTERN

From page 3

James Richards, chairman of the Committee on Nominations and the eight-member subcommittee, said the subcommittee lacked the authority to replace Cochran, since that would reverse the full committee's decision to nominate him. "We were bound by the vote of the committee as a whole," he told reporters.

The SBC's attorney agreed. Nashville lawyer James Guenther said the subcommittee's decision not to intervene "sounds reasonable," since there are no specific guidelines empowering the subcommittee to replace the committee's nominees.

Richards, a pastor from Baton Rouge, La., confirmed the subcommittee talked about Cochran's nomination but would not comment on the discussion, which he said was conducted in private and "without outside interference."

But according to one source close to the dispute, the influence of fundamental-conservative leader Paul Pressler single-handedly rescued the nomination.

After Dudley and the trustees petitioned the subcommittee, Pressler and other top SBC leaders reportedly discussed the dilemma. Convinced the accusations against Cochran couldn't be proved, they decided to stand by their nominee, sources said.

Cochran confirmed he talked with Pressler once during the convention about the accusations and that there also was a meeting of top SBC leaders to discuss his nomination. He would not say who was involved in the meeting but said he was impressed that such SBC heavyweights would come to his defense.

Faced with such formidable opposition, Cochran's critics decided not to challenge the nomination on the floor of the convention as planned.

Opposing SBC leaders on the nomination would have been a "futile effort," Dudley said. "Those that I talked to agreed the only person that could do that is a nationally known conservative."

"We would have been seen as liberals," he explained, even though he has been "very active in the conservative resurgence" and anxious to see changes at Midwestern.

The strategy to elect Cochran to the Midwestern board apparently was set in motion early this year.

According to Dudley, Cochran persuaded fundamental-conservatives in Missouri to recommend El Dorado Springs pastor Larry Nail to a vacan-

cy on the SBC Committee on Nominations. The SBC Executive Committee was charged with filling the vacancy last February and, with the help of vice chairman Pressler, cooperated by choosing Nail for the post.

Once on the Committee on Nominations, Nail argued in March for the nomination of Cochran to the Midwestern board. Although another Missourian was first chosen for the slot, Nail later convinced the committee to reconsider and elect Cochran. After committee chairman Richards made the unusual move of relinquishing the chair to speak on behalf of Cochran, the controversial layman was approved.

Once news of Cochran's nomination got out, Dudley said he wrote Pressler, Patterson, and Richards to say "conservatives did not like this choice." Both Pressler and Richards responded by saying the nomination was a "done deal," Dudley recalled.

Dudley said Patterson offered to look into it, however, which prompted Dudley's second letter to Patterson spelling out the charges against Cochran. Dudley said he never heard back from Patterson.

Cochran, however, said Dudley's charges of spouse abuse, child abuse and assault on a police officer are false. "I categorically deny all of them," he told Associated Baptist Press.

Cochran was married in 1980 and divorced in 1988. His former wife, Sandy, has since remarried. She declined to talk on record about the charges against Cochran in order to protect her children.

Although Cochran's alleged abuse of his wife was reported to police, Kansas City police would not disclose any information since no charges were ever filed. Cochran's stepson was placed in foster care for a time, but foster care officials in Missouri would disclose no information about the alleged child abuse since it would have involved a minor.

Neither would police in Gladstone, Mo., where the police assault reportedly occurred in 1980, divulge any information about charges against Cochran, since he was not brought to trial. Pressler and Patterson both said they checked out Dudley's charges before deciding to defend Cochran's nomination.

Patterson said he checked police records in Missouri and was unable to substantiate Dudley's claims. "We have to conclude they are not true," he said. "All you have is the accusation of a former wife . . ."

Patterson conceded Cochran has been a controversial figure in Missouri, but added, "Since when has

that disqualified a person from service?" He confirmed SBC leaders discussed the controversial nomination but said there was "no formal meeting" on the topic.

Asked why he and other SBC leaders had risen to Cochran's defense, Patterson said, "When you have false accusations, or accusations that are not verifiable, now it becomes more important that he be sustained."

Pressler said he was satisfied the charges were unfounded. He would not comment, however, on his involvement in salvaging the nomination.

Despite the denials, Dudley stood by the charges. "You may not be able to get it from the (police) blotter, but you can confirm it from the people involved."

The charges were confirmed by three people who knew Cochran or his wife or both, including two of Cochran's former pastors. E. J. Barnes, pastor of Gashland Church in Kansas City, where Cochran once was a member, said Cochran admitted he abused his wife and that he was arrested for assaulting a police officer.

"Kent is basically a sower of discord among the brethren," said Barnes, who was associate pastor of Gashland Church at the time and counseled Cochran and his former wife between 1983 and 1988. "He could be a real asset to the kingdom of God (but) he chooses to be a destroyer rather than a builder."

Barnes and Cochran later found themselves on opposite sides of a dispute over the church's pastor. Afterward Cochran tried to have Barnes' ordination withdrawn, Barnes said. "He always tries to get back at people."

Another one of Cochran's former pastors said he too has seen Cochran's vengeful side.

Dick Reasoner, a former Missouri pastor, said his own employment to a counseling position at the Home Mission Board was delayed a month and almost scuttled because of false accusations from Cochran.

Reasoner, now a counselor in private practice in the Atlanta area, would not comment on Cochran's past for fear of a malpractice suit.

Pete Hill, who as pastor of First Church of Smithville, Mo., performed the wedding for Kent and Sandy in 1980, confirmed Cochran abused his wife and children. "I saw her (bruised) face," said Hill, now a pastor in Vero Beach, Fla. Bob Bell, a prison chaplain in Fulton, Mo., also counseled Cochran's wife during the troubled marriage and confirmed she was abused throughout the marriage. "There was physical evidence and her behavior was consistent with that of a battered wife," said Bell, a former police officer.

Told that Barnes had confirmed the charges, Cochran accused his former associate pastor of a breach of confidentiality but repeated his denial. He confirmed his stepson was taken from the home and placed in foster care but wouldn't say why.

Most messengers to the recent Southern Baptist Convention who elected Cochran to Midwestern's board were unaware of the charges against the nominee or the behind-the-scenes struggle over the nomination.

Dudley said he was unsure why fundamental-conservative leaders were so adamant in defense of Cochran even after the charges were disclosed. "It might be they had done it and didn't want to eat crow," he said. "I've always thought highly of the Judge (Pressler), but there's a dent in the armor now."

Midwestern trustees predict their new colleague eventually will renew his attacks against the school, now from close range.

Some fundamental-conservatives are upset that new trustees they have sent to Midwestern have failed to

bring about certain reforms at the seminary, trustees say. They point to persistent criticism of Southern Seminary by trustee Jerry Johnston and of the Sunday School Board by trustee Larry Holly and fear Cochran will be asked to play the same role at Midwestern.

Such fears were fueled by a report that nominations chairman Richards, in defending Cochran's selection, told the committee in March that Cochran would "throw the gauntlet down and cause the trouble necessary to make changes" at Midwestern.

But Cochran said he will handle his new trustee assignment "in a fair and equitable manner." He said he has been given no assignment by SBC

leaders and added, "I'm not coming in with any preset agenda or preconceived notion."

Cochran, who is a member of First Church of Raytown and was manager of a now-defunct fundamental-conservative newspaper in Missouri, said improvements have been made at the seminary in recent years. His concerns about the school focus on the seminary's adherence to "the reliability of the Bible," he said. "That's really the bottom line."

Warner is editor of Associated Baptist Press. Robert Dilday of the Religious Herald of Virginia and Trennis Henderson of the Word and Way of Missouri contributed to this story.

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BENNETT

From page 3

In other business, the Executive Committee approved without discussion bylaw changes that create two new standing committees.

The Officers Advisory Committee will include the chairperson, vice chairperson, secretary and chairpersons of the administrative, business and finance, and program and budget subcommittees. They will be available to advise the president-treasurer and will meet at least two weeks before the September and February meetings of the Executive Committee.

A second new standing committee, the Legal Assistance Committee, will include all attorneys serving on the Executive Committee. It will advise the Officers Advisory Committee and "review annually all legal opinions and legal expenses of the committee and shall seek to obtain the best and most reasonable representation possible" for the Executive Committee.

After extended debate at a meeting

in February, the Executive Committee voted to retain current definitions for "cooperating Baptist church" and "in friendly cooperation with" the Southern Baptist Convention.

Churches "in friendly cooperation with" and "cooperating Baptist churches" will continue to be defined as "sympathetic with its (SBC) purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work."

An accreditation study committee established to "study the procedures and impact of the accreditation of the six Southern Baptist Convention seminaries" will continue its work and report at the Sept. 16-18 meeting of the Executive Committee.

Executive Committee members approved a recommendation that the 1998 SBC meeting be held June 9-11 in Salt Lake City, Utah.

Proposed charter amendments for the Home and Foreign Mission Boards were approved that eliminate local members of the boards of trustees, with all trustees serving as at-large members representing their Baptist state conventions.

"Wilsons have been mainstay of Dorroh Lake"

By Anne W. McWilliams

The sun disappears and, briefly, darkness rules. Then a boat glides across the lake; someone lights the campfire. "It only takes a spark to get a fire going . . ." Young voices rise from the hillside amphitheater and echo through the woods.

Dorroh Lake Baptist Assembly, Webster County: kitchen, dining room, office, ping pong room, and chapel occupy one building. Next door, under the pines, are cabins for couples, with 20 other rooms and a deck overlooking the lake. Inside two other cabins, for youths, double-decker beds are a heritage from Gulfshore.

A concrete sidewalk bears the name of Border Springs, 1991. Volunteers from that church constructed the walk. Volunteers from other churches have done similar jobs.

"We staff the camp for two weeks in summer," said Margaret Wilson of Bellefontaine. "The girls' camp this summer will be June 24-27; the boys' camp will be July 8-11. David Hamilton, pastor of First Church, Verona, will direct these camps."

Margaret Wilson and her husband, Joe Hood Wilson, have been the mainstay of the camp," according to George Faulk of Eupora, an assembly board member for at least 20 years. Joe has since 1980 been president of the assembly's board of directors. Margaret has during the past 11 years kept the books for the camp as a volunteer, without salary. As secretary-treasurer, she keeps ac-

count of the gifts from the churches. (The assembly and its program are not in the associational budget; rather, individual churches decide how much they wish to contribute to its operation.) Also Margaret buys the groceries and plans the menus when camps are in session. She said that Mrs. Nellie Faye Dorroh directs the cooking.

The Wilsons are owners of the J. V. Wilson Leather Company at Bellefontaine, on Highway 9 between Eupora and Calhoun City. The widely known company which makes horse bridles, saddles, and collars was begun by Joe's late father, who was a Baptist minister.

They are members of Fellowship Church at Bellefontaine, where she is a former church secretary. For many years, she taught youth in Sunday School at Fellowship and also taught in Vacation Bible School each year.

However, last year she reduced her teaching schedule, due to her daughter Scotti's illness. Scotti, (Mrs. Jon Doler, wife of the pastor of First Church, Leland) received both lungs and heart transplant, and according to her mother, is enjoying "a remarkable recovery." The Wilsons' son, Randy, and his wife live next door.

Born Margaret Wofford in Chickasaw County, she went to church as a girl with her mother, her farmer-deacon dad, and her five brothers at Hohenlinden Church, Webster County. For 39 years, she has been married to Joe Wilson, also a deacon. Now her

work at the leather company, her five grandchildren, her rose garden, and her work at the camp keep her busy.

Dorroh Lake Assembly is named for Joel Dorroh, a Baptist minister who in 1940 retired and built a house and an eight-acre lake on property north of Bellefontaine. In 1962, following Joel's death, his son, Jesse, sold the land to be used as an assembly. That year, the assembly was incorporated by A. R. Smith, then director of missions, Webster-Choctaw counties; Clarence Cutrell, then pastor of First Church, Eupora; L. F. Haire, then director of missions, Calhoun Association; Judge R. P. Sugg, then of Eupora; Bill McAlister; and others. In 1970, part of the land was sold to pay off indebtedness on the camp.

In 1987, Meadowview Church, Starkville, under guidance of L. J. Brewer, led in construction of the couples' cabin. Besides Meadowview, many Calhoun, Choctaw, and Webster churches, plus other churches and individuals gave funds and labor in the project. The building is used for adults who attend marriage seminars, senior citizen retreats, and planning meetings for various associations. The older cabins are used to house youths. "The assembly has been successful in reaching children for Christ who do not regularly go to church," said one board member.

The board of directors usually includes a pastor and layman from each contributing church.

When Schools of Missions are held



Lake Assembly. In the left background is the lake. Mrs. Shelby Brewer gave the deck in memory of her minister-husband, the late L. J. Brewer, who led in construction of the couples' cabin.

in the association, speakers stay in the couples' cabins. Charles Gordon, director of missions, Choctaw-Webster counties, suggested this. "They have really enjoyed it here," Margaret said.

Churches from Webster County, and from other associations as well, can schedule time at the camp for meetings. Some families use it for reunions. "We will provide meals for

churches using the camp, if they request it," Margaret said. "Or they can do their own cooking."

Rates are \$15 a room per night on weekends (one or two people) or \$12.50 during the week per night, for one or two. For more information, contact Margaret Wilson at 258-7495 (home) or 258-7442 (office) or Thomas Dorroh, caretaker, 258-7545.

Motion defeated: "Let messengers vote by mail"

By Sarah Zimmerman

ATLANTA (BP) — A move to change the way Southern Baptists vote on business was defeated June 6 by messengers to the 1991 Southern Baptist Convention annual meeting in Atlanta.

In making the motion, Wayne Harrison of Norton, Va., said, "It's high time all the messengers of all our churches . . . have equal and fair representation." He said churches that cannot afford to send messengers to the SBC annual meeting should have the opportunity to vote.

Harrison's motion called for mailing SBC business to every Southern Baptist church. Messengers would cast their vote by mail. Harrison has made similar motions in previous conventions, and the motions were referred to the SBC Executive Committee.

Charles Sullivan, pastor of First Church, Lenoir City, Tenn., was chairman of the Executive Committee subcommittee that considered Harrison's motion last year.

Sullivan said implementing the motion would create a "tremendous cost and logistic problem." He said voting by mail would violate the biblical principle to "gather the people together." Sullivan also noted that voting by mail means messengers would "miss all the debate and lose the wisdom of the elders."

The second motion considered was approved by messengers. It called for three minutes in the final session of the annual meeting to present the plan of salvation.

Messengers could make motions only during business sessions. The Committee on Order of Business considered each motion and recommend-

ed it for referral or action. Action taken on referred motions is included in the following year's Book of Reports.

The escalating cost of insurance resulted in five motions that were referred to the Southern Baptist Annuity Board. The motions called for an "opt out" for maternity coverage for people past child-bearing years, lower medical insurance copayments, reduced insurance premiums for staff members at small churches, support for ministers' wives whose husbands divorce them, and acquiring or forming an SBC insurance agency for all types of insurance.

A sixth motion referred to the Annuity Board called for the board to consider unemployment compensation for fired ministers and denominational employees.

A related motion, asking a committee to study whether the Annuity Board can declare itself self-perpetuating and independent, was referred to the SBC Executive Committee.

Three motions were made concerning the Baptist Joint Committee on Public Affairs. Messengers voted to remove all SBC funds from the BJCPA, but the motions were made before the result of the vote was announced.

The motions called for the SBC to "totally dissolve itself" from the BJCPA, to prohibit the BJCPA from having exhibit space at the SBC and to investigate any BJCPA funds that may be held by the Southern Baptist Foundation.

The first two motions were referred to the SBC Executive Committee, and the third motion was

referred to the foundation.

Motions referred to the Sunday School Board include requests to move promotion day and quarterly literature distribution dates, to make January Bible Study material available during the convention's annual meeting, to include a place to report professions of faith as well as baptisms on the annual church letter, and to offer a student discount at Baptist bookstores.

The majority of motions made were referred to the SBC Executive Committee. They include motions to:

— Require the parliamentarian for annual meetings be a Southern Baptist.
— Conduct an SBC image-building campaign.
— Provide pre-school activities during pre-convention meetings.

— Create a family concerns division of the Southern Baptist Christian Life Commission.

— Prohibit colleges, universities, and seminaries not related to the SBC from having exhibit space during the annual meeting.

— Require SBC committee members, officers, and board members be members of churches that give at least 5 percent of their undesignated funds to the Cooperative Program.

— Change locations of meetings scheduled in Atlanta because of the high cost of renting Atlanta meeting facilities.

— Encourage churches that offer Christian day schools.

— Allow mission churches to send messengers to the annual meeting.

Two motions to move the reports of the Foreign Mission and Home Mis-

sion Boards to more prominent places on the program also were referred to the Executive Committee.

Two motions were referred to Southern Baptist seminaries. One calls for all books removed from seminary libraries by seminary trustees to be donated to the Richmond Theological Seminary. The second promises freedom for professors to teach the historical facts of the canonization of the Bible.

A related motion to affirm the historical facts of the canonization of the Bible was referred to the SBC Resolution Committee.

A motion to study the pros and cons of disassociating from secular accreditation and moving to self-accreditation was referred to the Education Commission.

Three motions were referred to the Home Mission Board: to examine the length of time pastors in mission areas receive financial assistance, to establish and support crisis pregnancy centers, and to study the doctrines of Freemasonry.

A motion to include the pledge of allegiance to the American flag and another motion to include pledges to the Bible and Christian flag during the annual meeting were referred to the Committee on Order of Business. A motion to invite former President Jimmy Carter to speak during an annual meeting was also referred to the Committee on Order of Business.

Motions concerning abortion and affirming the parliamentarian were referred to the Resolutions Committee.

A motion for the SBC president to refrain from insulting people who disagree with him in his presidential

address was ruled out of order because other rules already govern the conduct of the president.

A motion for Southern Baptists to refrain from calling themselves liberal, moderate, or conservative was ruled out of order because it was in the form of a resolution and the time to introduce resolutions was over.

A motion for a study of abortion policies of Baptist hospitals was ruled out of order because no hospitals are entities of the Southern Baptist Convention.

Also ruled out of order was a motion calling for more advance notice about speakers on the Pastors' Conference program because the SBC has no control over pre-convention meetings.

A motion that SBC agencies limit the compensation package for employees was ruled out of order because the SBC is not authorized to direct employment policies of SBC agencies.

Motions to hold the SBC annual meeting in Salt Lake City and to honor a man who has attended 50 consecutive annual meetings were called moot because messengers previously acted on the business.

Zimmerman writes for HMB.

To be careful costs no money; what costs money is not to be careful. — Victor M. Gil de Rubio

My wife had fed me so many TV dinners, it's like a conditioned reflex. I see a piece of aluminum foil and right away I get hungry.

"World's doors are wide open, but may slam shut any time"

ATLANTA — Doors of opportunity now open around the world may slam shut unless Southern Baptists provide resources to share the gospel, R. Keith Parks, president of the Foreign Mission Board, Richmond, Va., warned in an address to Southern Baptist Convention messengers.

"Missionaries say that once an opportunity comes, there's usually a five-year window, and if that opportunity is not acted on, that opportuni-

ty passes by and seldom reappears," Parks said.

Southern Baptists face more open doors than ever before in history, he told messengers during the annual report of the FMB.

PARKS DESCRIBED the doors of opportunity open to Southern Baptists this way:

— Japan is open to the gospel as never before. In a message that arrived during the SBC, Parks learned that 325 people had just made professions of faith in a meeting led by Southern Baptist missionaries in Japan. "There were more professions of faith in this meeting than all last year," the message said.

— **Eastern Europe.** Twelve Southern Baptist missionaries were assigned to Eastern Europe at the time of the fall of the Berlin Wall. "Today, 16 months later, 26 career missionaries are living in every country of Eastern Europe save one, and we're so confident that we'll get someone into Albania that we are searching for someone to learn the language," Parks said.

— **Romania.** Within its first few months of freedom, one Romanian church of more than 2,000 members baptized 400 members and started 20 preaching points and chapels.

— **Soviet Union.** More than 200 public theaters are showing the Jesus film and setting off a chain reaction of inquiries for more information.

"The doors of opportunity in this part of the world defy description," he said.

THE JESUS FILM also has been shown twice in Moslem mosque in a Middle Eastern city, he reported.

Parks pointed to the Kurdish people as a prime example of an open door. Almost four years ago, 62 churches and scores of individuals were assigned to pray for the Kurds.

A missionary couple had been praying particularly for this unreached people group, as missionaries could not go into their country. "Not long

ago," Parks said, "doctors, lawyers, people from all over the world sat listening to that people's needs. Today the Kurds are asking Southern Baptists to 'sit down and hear us and above all give us hope.'

"There is no one in the world who can give them hope except those who know Jesus Christ," Parks said.

Like the Kurds, there are more than 1.3 billion people who have not had the opportunity to hear the gospel, according to FMB's video presentation. Those who have never heard the gospel make up one-fourth of the world's population.

GREAT STRIDES have been made in the last year by taking advantage of open doors of opportunity, the report said. It cited the start of missionary work in six countries and 176 cities; introduction of activity with 23 new people groups; appointment of 216 career and associate missionaries, bringing the missionary force total to 3,863 — an increase of 83; and baptisms of more than 200,000 believers.

However, despite the successes, Parks told Southern Baptists of one failure. He revealed final receipts of the Lottie Moon Christmas Offering for Foreign Missions fell almost \$6 million short of the goals and \$853,000 short of what was given to the previous year's offering. This is the first time in 54 years that Southern Baptists have not given as much to the offering as in the previous year.

"Unless we provide the resources, the door will slam shut, and God will march on," he said.

In conclusion, Parks asked, "Would you commit yourself to going, or to giving that others may go? Lottie Moon gifts are down because we have chosen to give our money to something less important than winning this world to Jesus Christ."

"Are you willing to be obedient to God in listening to your call? People everywhere are waiting for someone to come and teach them the kind of love they'll never see except in Jesus."

Letters to the editor

Women who teach also bless

Editor:

After several weeks' thought and prayer about it, may I reply to Pastor Kent who wrote May 16 to state that women should not "rule over" men by teaching them.

As a woman who has taught Sunday School most of her adult Christian life (for 35 to 40) years, I'm sure that God has been pleased with a woman's teaching (and plain hard work of visiting, ministry, and caring).

In 1973, Dr. J. Clark Hensley persuaded Van Winkle Church to allow two ladies to begin a Singles Again ministry. I was the teacher, whose efforts were blessed so that in less than a year we had 45 members who had not been going anywhere to church. Some came to know Christ as Savior for the first time.

From another class, a young man who has become a teaching, working deacon told the church in testimony one Sunday morning that he had been challenged to go to work for our Lord

during a class he hadn't really wanted to attend.

One bitter cold, icy morning after slipping and sliding to teach, I faced only five men. When my concern was expressed about teaching only men, one fellow laughed and said, "Woman, I drove 65 miles this morning over icy roads to keep from missing this — if God wanted someone else they would be up there."

From another class member I have a beautiful quilt, handmade as a love gift for leading her to know Christ. And on my wall hangs an exquisite piece of needlework whose legend is, "Go Tell it on the Mountain," made by a loving daughter who said throughout all her years of growing up, she saw her mother put it in practice.

Marge Holmes
Pearl

Submission

Editor:

In his little book, "Let the Church Be the Church," Ray Ortland wrote: "Cooperating means submission,

sometimes swallowing your opinions; it means fitting in with the rest; it means love in action."

Today as I read those words, it occurred to me that here is the missing factor in Baptist life — submission.

A few years back, many of the most conservative Baptists were so certain of their grasp of the truth, they refused to cooperate with the rest. Now that the whole denomination has shifted right-ward, many of these have decided to support the work.

At the same time, a group on the other end of the theological spectrum is bailing out, refusing to cooperate.

My brother is an independent Baptist preacher in Alabama. Once he remarked to me that "most independent preachers are that way because they're so headstrong they can't get along with anybody!"

We are not much improved on that attitude when we can cooperate only with those who agree with us on everything.

"Submit yourselves to one another" (I Peter 5:5).

Joe McKeever
Kenner, La.

John Sumner, Jones County JC student director, retires

By Anne W. McWilliams

John Sumner, Baptist student director at Jones County Junior College in Ellisville since 1976, plans to retire June 30.

Three hundred who attended the retirement banquet given in his honor on campus included former students from Texas and other states. JCJC students gave him a gift of luggage; his BSU Advisory Committee gave him \$3,000, to be used for a mission trip.

A scholarship has been established at Jones County Junior College in his honor, in the amount of \$5,000, for the use of ministerial students.

A former student reminiscing at the retirement banquet told about the Sunday morning he was to speak in a church. Sumner, sitting beside him between Sunday School and preaching service, hid his notes. He nearly panicked before he found them.

During Sumner's 15 years at Jones, the school's enrollment has increased from 2,000 to 4,100. Consequently, the number of Baptist students and the Baptist student work have also grown. "The BSU has raised over \$10,000 for missions this year," Sumner said.

He plans to continue to live on his eight acres at Moselle where, with his wife's assistance, he built his own house. "I'm not one of those people who like to sit around," he declared. "I have to have something to do." He'll keep on with his hobby of buying old trucks and tractors, fixing them up, and selling them.

And he'll keep on going on as many volunteer mission trips as he possibly can. "I've always had a special in-

terest in missions," he said. At Jones Junior College, missions has been one of his chief emphases. Only recently he returned from Chicago, where he and 10 students performed a variety of missions tasks for the Uptown Church. The first two weeks after retirement, he'll be going to Anchorage, Alaska, to help build a church.

Born in Cook County, Ga., Sumner studied at Normal College and was graduated from William Carey College and New Orleans Seminary. For 20 years he served as pastor — 10 in Georgia and 10 in Mississippi.

He married Jennette Cowart, who is from his area of Georgia, and whom he met at church, the same year they married. She teaches third grade at Moselle. They have two children and two grandchildren. Their daughter, Jennifer Candace Probst, teaches at the college at Perkinston and is married to a veterinarian. Their son, John Sumner III, lives in Laurel, where he is nuclear administrator for a hospital and his wife is an X-ray technician.

The accomplishment at Jones County JC of which Sumner said he is most proud is the number of students he now sees in church work. This summer the college is sending out nine summer missionaries. It has four on the staff at Garaywa, five on the staff at Central Hills, and one on the staff at Gulfshore, plus four working in churches. Sumner's assistant director, Frank Porter, has been in Canada on a short-term mission trip.

Jerry Merriman, director, state Department of Student Work, said, "John Sumner is one of our finest directors. He has made an invaluable contribution to our work. His commitment, determination, and faithfulness have inspired and challenged all of us. His life has been a model of Christian leadership at its best."

Practical devotion

By Jim Brannon

I heard the unlikely story of a man who tried to rob a bank. It seems that times were hard and he was desperate. He handed a note to the bank teller which said, "Don't stick with me. This is a mess up!" Obviously, he was ill-equipped as a bank robber.

I know some people who are trying to live the Christian life, just as ill-equipped as this bumbling thief, except that it isn't funny. It is tragic. Why do so many folks, who name the name of Jesus, care so little for growing in his likeness? Why do they insist on trying to be victorious when all the while they are surrendering their devotions to lesser gods? Why are they so inept at the things they try to do? The answer lies at the point of practical devotion.

Ralph Waldo Emerson said: "What you are stands over you the while and thunders so that I cannot hear what you say to the contrary." Usually when we use this quote we paraphrase it to say, "What you are speaks so loudly I cannot hear what you say." We can rant and rave all we want about how much we love Jesus and we can fool ourselves into thinking that we are committed to him, when the facts show that our practical devotion is being given to lesser gods. Jesus said, "If you love me, keep my commandments." He said that it would be by the fruits of our lives that we would be known. If Jesus met us face to face, in worship some Sunday morning, he might well ask us the question of Luke 6:46: "Why do you call me Lord, Lord, and do not do the things which I say?"

My friend, let's commit ourselves to a kind of Christian lifestyle that is radically different from the "milk toast" kind of commitment, which is so fashionable in our culture. If we don't, we are as much a joke to society as the inept bank robber!

Brannon is pastor, Highland Church, Meridian.

HMB appoints state natives

ATLANTA — Willie and Doris Hinton of Richton were appointed to mission service by the Home Mission Board, SBC, in May.

Hinton will serve in Huntsville, Ala., with Clinton Church as a church planter apprentice. He is a graduate of New Orleans Seminary. Hinton has served as superintendent of Sunday School in Hattiesburg, and as pastor of Clinton Church.

Mrs. Hinton is a graduate of the University of Southern Mississippi. She will serve with her husband as a family and church worker. She has been a registered nurse since 1980. Her volunteer service includes teaching Sunday School and singing in the choir.

The Hinton's have four children, Jeremiah, Aaron, Willie Jr., and Phillip.

Names in the news

Grace Lovelace, member of First Church, Clinton, is a winner in a "World of Poetry" contest. She has been invited to attend a poetry convention in New York City, at the Marriott Marquis to read on Sept. 2 her original hymn, "My God and Saviour, Thee I Praise," and to receive a trophy. A retired employee of the Mississippi Baptist Convention Board, Miss Lovelace worked in the Cooperative Missions Department. She is a graduate of Blue Mountain College and Woman's Training School, Louisville, Ky.

Hubert Greer Appreciation Day was held at Poplar Springs Church, Copiah County, on June 9. Dinner was served in fellowship hall. Jewell Greer, son of Hubert Greer, presented a concert. A love offering was received. James T. Berch is pastor.

Danny Lanier is a staff-evangelist at Northcrest Church, Meridian. He is beginning his eighth year in full-time vocational evangelism.

He has preached over 300 revival meetings across the United States. He has eight solo recordings. Lanier resides at Little Rock with his wife, Janet, and two sons, Justin and Micah. He is available for revival meetings and may be contacted at (601) 986-8757 or (601) 482-3498.



Jeff Jones, student at the University of Mississippi's School of Pharmacy, and former youth director for several churches in the state, will be featured at the Leesburg Church, Morton, Late Nite Extra, June 30, 9-10 p.m. Odus Jackson is pastor.

Dale Sauls has resigned as minister of education of First Church, Richland, to accept the call as

minister of education and associate pastor of First Church, Blanchard, La. A native of Walthall County, Sauls recently completed 10 years of service at First Church, Richland. He received his BA degree from East Texas Baptist College (now University) and MRE degree from New Orleans Seminary.

Wallace E. Davis Jr., vice president for academic affairs and former interim president at Corpus Christi State University, has been named president of Wayland Baptist University, Plainview, Tex. Davis, 59, replaces Lanny Hall, who has assumed the presidency of Hardin-Simmons University in Abilene. An educator since earning the bachelor's degree in history and German at Baylor University in 1951, Davis has spent the past 36 years in Corpus Christi in elementary, secondary, and higher education.

LETTERS FROM CAREY - Meeting Church Needs

By Hardy Denham, Minister-in-Residence and Coordinator of Church Related Vocations

June 20, 1991

"He (the minister) must hold firm to the sure word as taught, so that he may be able to give instructions in sound doctrine and also confute those who contradict it" Titus 1:9

Paul's charge to Titus about the role of ministers is a comprehensive statement which encompasses the truth, training and task of the ministry. The Lord God has given a "sure word" which must be "taught" to ministers in order that they in turn may be able "to give instructions in sound doctrine." Teaching ministers in order that they may teach is a ministry of meeting church needs.

The Church's Need

Churches today, as in every day, need ministers who have been taught and are able to teach others. William Carey recognized this fact 200 years ago. Knowing that people in his day needed a "sure word" in

the midst of all the changes taking place, Carey devoted all the time possible to training himself for ministry. A friend, Thomas Scott, called Carey's workshop "Carey's College." A book was always at hand as he labored at his trade of mending shoes.

Even the smallest church in our convention needs a minister who has academic training and is able to "rightly divide the word of truth" (II Timothy 2:15). Seventy-five percent of the churches in the Mississippi Baptist Convention average less than 100 in Sunday School attendance, and 49.7 percent have a resident membership of 100 or less. Some of these churches, like the Charity Baptist Church in Wayne Association, are served by William Carey College students. Frankie Clarke led his six-year old church into the Mississippi Baptist Convention last fall, and then he enrolled in William Carey College to better prepare himself for

ministry in his church and God's kingdom.

A number of the smaller Baptist churches in our state are served by the 551 bi-vocational ministers in the Mississippi Baptist Convention. Some of these pastors have not completed their academic training for ministry. William Carey College has the goal of seeking to reach out to the bi-vocational ministers who live and serve within our geographical area in order to help them become better trained. Institutional and departmental scholarships are available to help these ministers finance their training.

The College's Role

Church-related colleges play a vital role in this ministry of meeting church needs. The first colleges organized in America were established by churches and they had as a primary purpose the preparation of men for ministry. The first

Leaders promise to share faith 60 times in 60 days

ATLANTA (BP) — Fourteen Southern Baptist Convention leaders are the first volunteers to commit to share their faith at least 60 times in 60 days in 1995.

The SBC leaders were asked to commit to the effort during the Southern Baptist Convention annual meeting in Atlanta. They are the first to be enlisted for the 1995 project to be called "Here's Hope: Share Jesus Now."

The evangelistic thrust sponsored by the Home Mission Board will include two phases — 60 days of personal evangelism and six months of harvest revivals.

Brotherhood Commission; Rudy Fagan, Stewardship Commission; and Arthur Walker, Education Commission;

Landrum Leavell, New Orleans Seminary; Milton Ferguson, Midwestern Seminary; William Crews, Golden Gate Seminary; Russell Dilday, Southwestern Seminary; Roy Honeycutt, Southern Seminary; Lewis Drummond, Southeastern Seminary; and Lynn May, Historical Commission.

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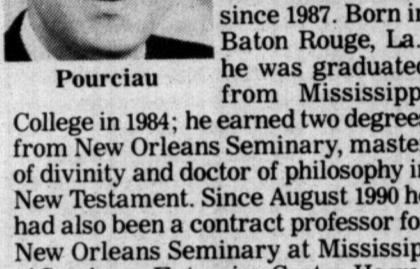
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Staff changes

Chuck A. Pourciau began his service as pastor of First Church, Louisville, on June 1. He and his wife, Tracy, and daughters, Casey, 7, and Leigh, 4, moved to Louisville the preceding week from Centreville,

where Pourciau had been pastor of Centreville Church since 1987. Born in Baton Rouge, La., he was graduated from Mississippi College in 1984; he earned two degrees from New Orleans Seminary, master of divinity and doctor of philosophy in New Testament. Since August 1990 he had also been a contract professor for New Orleans Seminary at Mississippi Seminary Extension Center. He was ordained to the ministry by Wildwood Church, Clinton, while he was an MC student and also was minister of youth at Wildwood.

Fred E. Robertson has announced retirement plans effective June 30 at Bowmar Avenue Church, Vicksburg, where he has served for almost nine years. During his 39 years of ministry he has pastored at First Church, Canton, Parkway Church, Natchez, and Horseshoe Drive Church, Alexandria, La. He will continue to live in Vicksburg and be available for supply preaching, revivals, etc.



Mark Rowlen is the summer youth minister at Bowmar Avenue Church, Vicksburg. He is currently enrolled at New Orleans Seminary. He previously served as youth minister at First Church, Foley, Ala.

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Rev. Hardy R. Denham Jr.

William Carey, desiring to be of maximum value in service, knew he had to become a prepared worker. One biographer wrote, he "furnished his Heavenly Father with a workman that could stand in any field of the world well prepared for the task at hand." William Carey College has the purpose of preparing people who in turn will go out and meet the needs of churches — and our world.

(P.S. Next Week: Academic Programs)

Just for the Record

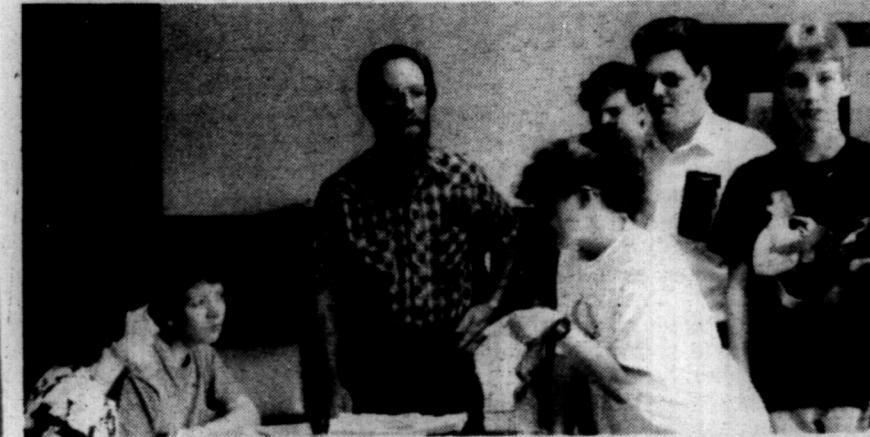
GAs of New Salem Church, Caledonia, held their Missions Adventures Recognition Service May 19. The theme was "Empowered By The Holy Spirit." Pictured, first row, are Emily Dixon, Elizabeth Christian, Lindsay Vaughn; second row, Brandi Roberts, Nicole Kilburn, Joanna Damron, Sharon Thomas; third row, Mandy Stinson, Tracy Gilmer, Allison Vaughn; fourth row, leaders are Libby Dixon, Eleanor Pendley, Kay Vaughn, and WMU Director Ann Dowdle. Not pictured is Casey Dixon. They were given badges upon completion of grade level workbooks. Casey, Tracy, Mandy, and Allison have completed all six Missions Adventures and will be promoted to Acteens in September.



First Church, Newton, held a special service May 22 to honor girls who had achieved steps to receive badges. GAs honored are shown, left to right, front row, Hope Harris, Tori Tijerina, Nicole Bridges, Jennifer Cuchens, Lindsey Comans; second row, Becky West, Jill Parker, Becky Douglas; third row, Katie Lofton, Courtney Scoggin, Ashlee Douglas, Shelly Lindsley; fourth row, Beth Garvin, Cari Martin, and Heather Hartley.



First Church, Newton, held a special service May 22 to recognize Acteens who completed steps to receive their scepters. The Acteens shown are, left to right, Carrie Weir, Joanna Gunter, and Kimberly Pace. Scepter bearers shown are Sara Henry, Mallory May, and Anna Leigh May.



CLARKE COLLEGE OPENS 83RD SUMMER SESSION: Pictured, Mrs. Jerri Dent, registrar, and Mrs. Mary Burt, admissions clerk, are assisting students with admissions procedures as they prepare to enter Clarke College's 83rd summer school term.

Classes are being offered in the areas of science, history, computer science, English, and Bible. The first session opened June 3. The second summer session will open July 8 and continue through Aug. 9.

Pilgrim's Rest Church, Ethel, will have a dedication for its fellowship hall at 2 p.m. on June 23. Paul Williamson, director of missions for Attala Association, will be guest speaker. Don Weaver, Kosciusko, will present special music. Others on program are Levon Moore, Danny Dodds, Joseph Knight, and Billy Rowzee. Walter Hines is pastor.

Beginning Sunday morning, June 23, an additional early morning worship service will be available at First Church of Runnelstown, 9211 Highway 42, Runnelstown. The new schedule is worship service, 8:30 a.m.; Sunday School, 9:45 a.m.; worship service, 11 a.m.; Discipleship Training, 5 p.m.; and worship service, 6 p.m. Henry Freeman is pastor.

Knoxo Church to celebrate 80th year

Knoxo Church, Tylertown, will celebrate its 80th anniversary of the church, June 30. The church began in 1911 with 29 charter members. The first worship services were held in an empty railroad box-car on the switch track of the Illinois Central railroad in the lumber camp village of Knoxo. Services were later moved to the Knoxo schoolhouse. The church has had 40 pastors in its 80 years.

Former pastors James Richardson and Joe Hart will return for this occasion. Richardson, pastor, First Church, Madison, will be the speaker at 11 a.m. worship service. Joe Hart, pastor of Morningside Church, Bainbridge, Ga., will be in charge of music. Lunch will be served in fellowship hall.

The afternoon service will begin at 1:30 p.m. A brief history of the church will be given, special music provided by Joe Hart and a memorabilia display will be available for viewing. Paul E. Smith is pastor.

Homecomings

Pilgrim's Rest Church (Attala): June 23; 10:45 a.m.; dinner in fellowship hall; Levon Moore, Kosciusko, guest speaker; Alton Milner, Pilgrim's Rest Church, music; Walter Hines, pastor.

Mt. Nebo Church, Collinsville (Newton): June 23; regular morning services, potluck meal at noon; services, 1:30 p.m.; "New Heart" Gospel group will sing; memorial services; Cemetery Association and words from former pastors; Michael Truhett is pastor.

Palestine Church, Harrisville: June 23; morning message by former pastor, Carl Burns; dinner served; brief business meeting of Palestine Cemetery Association will be held; day will close with singing; funds taken up will go for the upkeep of cemetery; Duane Bradford is pastor.

Gatesville Church (Copiah): June 30; Sunday School, 10 a.m.; worship, 11 a.m.; lunch, 12 p.m.; sing-a-long, 1:30 p.m.; Phil Mullens, pastor; Jerry Bowman, guest speaker.

Rawls Springs, Hattiesburg: June 30; 11 a.m. and 7 p.m. with dinner on the grounds; Rodney Gage, evangelist; Mike Aultman, pastor.

Revival dates

Sebastopol Church, Sebastopol: June 23-27; 11 a.m. and 7 p.m. daily; Sonny Adkins, pastor, Forest Church, evangelist; Susan Horton, music; John Sharp, pastor.

Emmanuel Church, Pearl: June 23-28; Sunday; 11 a.m., and 7 p.m. nightly; Wayne Watts, evangelist; Stephen Bath, music; Tommy Anderson, pastor.

Thursday, June 20, 1991

BAPTIST RECORD PAGE 9

Vacation Bible School

Byram Church, 5866 Terry Road, children; 7-9 p.m., youth; James D. Jackson: June 24-28; 9 a.m.-12 noon, Whittington, pastor.



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Responding to recognized opportunities

By Ruth N. Allen
Ezra 7:11-16, 25-28

Dr. Herschel H. Hobbs, noted Baptist pastor, relates the following humorous story. "A man charged with stealing a turkey appeared in court. He told the judge his action was an answer to prayer. When the judge asked the man to explain, the man said 'Well, judge, it was the night before Thanksgiving and I didn't have a turkey. I prayed for the Lord to send me one. At midnight I still had no turkey. So then I prayed for the Lord to send me after a turkey. He did.'

Hobbs continues, "Poor theology, to be sure. But the story does suggest that we are not to just sit and wait for opportunities to come. Sometimes we have to go out and make them."

Ezra and his fellow exiles responded to the opportunity to return to their homeland and to assist in establishing the laws of God and teaching God's laws to the people. An interval of 60 years occurs between chapter six and seven of the book of Ezra. Sometime during this 60 year period the events of Esther took place. The Xerxes of Ezra, who was the Ahasuerus of

David's greatness — found in praising God's greatness

By Jerry Vardaman

2 Sam. 21, 22, 23; 1 Chron. 20:4-8; 11:10-47

The writer of 2 Sam. found so much to tell about in the life of David that he was not able to incorporate all of his material, it seems, into the narrative of the book as found in the first 20 chapters. When one considers, for example, the great number of Psalms which David is said to have written, it is easy to understand how difficult it was for the writer of the book to give the background of many of them. Consider this: to treat the Book of Psalms, today's scholars have to produce

many volumes to investigate the background and language of those works. Our writer, therefore, had to be very selective — and yet he chose to include one of David's works which we also find in the Book of Psalms (Psalms 18 = 2 Sam. 22). In addition, he treated one Psalm which we do not find in the Book of Psalms (2 Sam. 23:1-7). We will come back and discuss these works in particular, but first we find other closing materials which call for comments.

21: 1-14: The Gibeonites had suffered loss due to the bloodthirsty character of Saul. The writer makes sure that we understand that the type of revenge they call for is due to the fact that

21: 15-22: This section seems to have occurred at an earlier point in David's life and is not here placed in its proper chronological context. We see this often in the OT — for example in Jeremiah and in Isaiah — chapters are not always arranged in orderly fashion. One of the most puzzling statements of this chapter concerns Goliath — here (21:19) Goliath is said to have been killed by Elhanan of Bethlehem. We have just seen that two individuals are given the name Mephibosheth (see last paragraph).

We can certainly allow that perhaps two individuals were named Goliath — and both could have been giants. We have had various American presidents with the same name, at different times, in our country (like Roosevelt, for example). Both Isaac and Abraham encounter a Philistine king named Abimelech, as another example (Gen. 20, 21 and Gen. 26:1 ff.).

David's Song of Praise (22:1-51) — The Greatness of God:

Live as God's people: build Christian homes, marriages

By Benny Still

Ephesians 5:21-6:9

In our family relationships we are to cooperate under Christ in building Christian homes. Paul discusses the responsibilities and the contributions of family members toward this common goal. Much is said these days about "attitudes" within the family unit. Two particular attitudes are mandatory if our homes would display the unity of Christ: submission and love.

Every Christian is to function in cooperation with others under Christ. That's something that is difficult to deal with in some families due to the fact that each member has his own agenda (schedule) and seeks to do his own thing, oblivious to the other members. It's quite difficult to voluntarily put aside one's own security, happiness, and well-being for the sake of another family member's security, happiness, and well-being (5:21). The world has made it easy for us to be selfish and proud of it, hasn't it? If a true spirit of family unity and cooperation is to be demonstrated, there must be more "giving" than "taking!"



Still

Many married women take the suggestions of Paul in verses 22-24 about marital submission as those of a "male chauvinist." They contend: "Who does Paul think he is, telling us how we should relate as wives when there is not concrete evidence that he was ever married himself?" As we look at these verses, I think you can "withdraw your claws" as you understand that the type of submission Paul speaks of here is voluntary submission — not some duty forced upon the wife by a demanding husband. The subordination of the wife to her husband is to be patterned after the relationship of the church to Jesus Christ. This implies a loving, generous, gracious, and self-giving approach.

The supreme responsibility of the husband, then, is to love his wife: first, as Christ loved the church — a sacrificing, caring, and lasting love (5:25-27); second, to love his wife as he loves his own body (5:28-30); and third, to love with a love that transcends all other human relationships (5:31-32).

The relationship of Christ and his church is the ideal and standard for husband and wife. Over and over in the New Testament we see the comparison made of Jesus as the bridegroom

UNIFORM

Esther, granted Ezra and those desiring to accompany him the opportunity to return to Judah. He also granted the returning exiles everything they needed to fulfill God's purpose. King Xerxes was generous because he knew the hand of God was upon Ezra. Those who accompanied Ezra were singers, priests, Levites, gatekeepers, and Temple servants. A safe journey to Judah was further proof of God's hand being upon Ezra.

Ezra devoted himself to the study of the laws of God. He taught the people to observe all the commands and decrees given by God. He was learned in the things of God and was "uncompromisingly righteous." Gifts were given, and free will offerings were received to assist Ezra as he led the work of God. Because of the generous gifts and offerings, funds were made available for the purchase of the necessary animals for sacrifice. While the king furnished some temple vessels, Xerxes made the royal treasury available to supply all other needs and decreed that the officials governing the land of Judah not tax the people. Ezra was commanded to teach the law, and punishment awaited those who failed to obey. Praise was offered to

God for all he had done, and the people gave thanks for God's encouragement and strength to achieve his purpose.

Whenever people see needs, opportunities present themselves which can be met. Ezra recognized a great need to teach the laws of God in his homeland of Judah. He issued a call for others to accompany him because he could not accomplish the work alone. Needs may be met individually or collectively.

Recognition is vital to responding to opportunities. When people realize God is at work in the lives of people, opportunities become more apparent. Consequently, opportunities are more easily recognized the closer one lives to God. Ezra recognized his great opportunity because he walked daily with God; he firmly realized God's hand was upon himself, upon God's people, and upon the work to be accomplished in Judah.

Opportunities are plentiful when service is the motivating force in the lives of people. Service-oriented persons have a greater tendency to see opportunities because they see God's hand at work in the lives of all people. Each privilege of service is an opportunity to promote the kingdom of God.

A popular cliche states, "Opportunity only knocks once." This may or may not always be true. However, there is never a guarantee that

an opportunity will occur a second time. Recognition of an opportunity demands that a decision be made for an immediate response.

In the inspiring book, IN HIS STEPS, written by Charles M. Shelton, is a portrayal of a double-minded person. The devil and an angel of light are wrestling for possession of a man's soul. Neither seems to be gaining headway, because of the fact the man seems undecided as to whom he will help. The lesson is that man himself holds the key to the situation. Each person holds the key to opportunities. As long as one is "double minded" and undecided, many opportunities will vanish without a favorable response.

God expects his people to respond rapidly and enthusiastically to opportunities. Ezra not only responded to the opportunity to serve God, but also he demanded the very best from the people, as well as of himself. He led the people in thanking God for encouragement and strength in responding to the challenging opportunities.

Pray today to be able (1) to recognize, (2) to decide favorably, and (3) to respond adequately to the opportunities provided by God. God provides; we respond.

Allen of Jackson, is the wife of Judd Allen, pastor of Ogden Church, Benton.

BIBLE BOOK

they were not guided by Israel's customs but were Canaanites/Amorites (21:2). When two actual sons of Saul, and five grandsons were put to death, the famine ended (21:14). The Mephibosheth of 21:7 (= Meribaal, see earlier lessons) was not the same person of 21:8.

21:15-22: This section seems to have occurred at an earlier point in David's life and is not here placed in its proper chronological context. We see this often in the OT — for example in Jeremiah and in Isaiah — chapters are not always arranged in orderly fashion. One of the most puzzling statements of this chapter concerns Goliath — here (21:19) Goliath is said to have been killed by Elhanan of Bethlehem. We have just seen that two individuals are given the name Mephibosheth (see last paragraph).

We can certainly allow that perhaps two individuals were named Goliath — and both could have been giants. We have had various American presidents with the same name, at different times, in our country (like Roosevelt, for example). Both Isaac and Abraham encounter a Philistine king named Abimelech, as another example (Gen. 20, 21 and Gen. 26:1 ff.).

David's Song of Praise (22:1-51) — The Greatness of God:

The song is said to have been composed at a very early point in David's life when he was delivered from Saul (22:1). With this early date the internal nature of the song agrees, since David has not sinned as yet with Bathsheba apparently, or, if so, it is difficult for us to understand how he can call himself "blameless" (v. 24), if that event has already taken place. We are also puzzled to understand how the Lord could hear David from his temple, when that structure was built after David (22:7), but later editors sometimes "modernized" older forms of OT literature, just as our own Constitution has had many amendments added since it was originally framed. We note that editors in the days of Hezekiah (700 BC) had some literary involvement in the Proverbs of Solomon.

God as Protector: Rock, Fortress, Shield, Horn of Salvation, Stronghold, Refuge (2 Sam. 22:1-4). David had learned that Saul was after him, and he escaped by hiding in caves and on mountain tops. The word for fortress is Masada in Hebrew (v. 2), and there is some reason to believe that famous fortress was one of the spots David hid while being chased by Saul. He recognized that God was like all of these things to him. We affirm that David was exactly correct.

God Hears and Answers Prayer (22:7-20): David stated that God heard him in his distress (v. 7) and from on high he drew him "out of many waters" (v. 17). Everything was for a pur-

pose, and as David fitted his life into God's plan for it, victories and blessing fell upon him. David's view of his enemies was not as perfect as Jesus taught us to be in relationship to our enemies, but Jesus had not lived in his flesh as yet. In any event, David credited God with every victory and every blessing which came to him.

God Lives and His Love Never Ceases (vv. 47-51): Here we find David at his best. And in such words, we are reminded today of one of the great affirmations which John makes about God: "God is love." John also said that God is Spirit and God is light, and David comes close to this idea as well ("Yea, thou art my lamp, O Lord, and my God lightens my darkness" v. 29). David is usually sensitive to the greatness of God, and he is at his own greatest and best when he puts to song and rhyme these insights which still live to bless and inspire true worshippers of God.

It is easy for us to be hard on David and easy on ourselves. "All have sinned and come short of the glory of God," the Bible reminds us. Was he a great sinner? The answer is, "Yes indeed." Did he repent? Yes, he did. Did God still use his great talents and abilities? Yes, he did. And as such, there is hope for us — that God can forgive us and redirect us in his service, also. Here is David's greatness — in praising this great God we still serve.

Vardaman is professor of archaeology, MSU.

LIFE AND WORK

and the church as his bride (Rev. 21:2, 9; 22:17). That relationship conjures up visions of white (symbolic of the purity with which both the bride and the bridegroom enter the marriage union). It also brings to mind the excitement and joy within the hearts of the two as they anticipate the time when they will be united as one in the marriage relationship. Such a union is secure and devoid of doubt, envy, jealousy, or improprieties. Most men display a sense of pride — some bordering on "cockiness." If a man is going to make sure that he is secure and free from danger, then he should do the same, and more for his wife. The husband is to love his wife as he loves himself, and the wife is to respect her husband (5:32-33). Notice wives, there is no hint here that you should follow blindly the leadership of a husband who does not know Jesus as his Saviour. Respect is important in a relationship. We husbands should be sure that the respect the scriptures require that our wives have for us is merited! Respect is earned — not always a "given" in a relationship. Men, let's work at being worthy of the respect our wives give us!

Children are to obey (have a readiness to hear and carry out the commands) and honor (love and respect) their fathers and mothers (6:1-3). Likewise, as in the married relationship,

parents should not provoke their children to wrath. Parental authority must be exercised with regard for the rights and feelings of the child. Sometimes parents think because they are bigger than the child, they have the right to "dish out" whatever they choose and the "kids had better like it!" Someone has said it well, "Kids are people too!" We'd do well to remember that when we are called upon to discipline our children. Parents are to develop the characters of children in disciplining them . . . not break their spirits (6:4)! Parents are also required here to instruct their children in a Christian manner. That doesn't mean that if your child is not in a "Christian school" you are a parental failure. It means that we assume our responsibilities as parents and see that our children "grow up in the nurture and admonition of the Lord" (Luke 2:40, 52). Such is the foundation of the Christian home.

Verses 5-9 of Chapter 6 deal with the relationship of slaves and their masters. The obedient and faithful worker gains the respect of his master. Those of us in positions of authority should give up threatening punishment, remembering that we are to forgive as we have been forgiven by the supreme Master, Jesus.

Still is pastor, Poplar Springs Church, Mendenhall.

VILLAGE RESIDENTS RECEIVE HONORS



Kim, Reedy Acres Campus, Graduate, Water Valley High School

Kim will begin her major in accounting at Mississippi College this fall. She then plans to attend law school for three years.

Kim was elected Valedictorian for her 1991 graduating class at Water Valley High School.

Organizations

Beta Club Treasurer (11th-12th)
High School Paper Staff Reporter (9th-12th)
Anchor Club President (12th)
DECA Club Class Representative (12th)

Awards

National Merit Award in Advanced Biology
Academic Award in Accounting
Academic Award in Advanced Math
Coop Award
Scholarship from Bank of Water Valley

Church

ACTEENS President (12th)
Youth Council Representative (12th)
Youth Choirs

Miscellaneous

Honor Roll
DECA Leadership Conference
Senate Page (January 1990)
Acteens Leadership Conference
Second Alternate/Queen of Water Valley
Watermelon Carnival



Pam, Deanash Campus, Special Honors Graduate, Gulf Coast Community College, Perkinston Campus

Pam is a pre-pharmacy major. She plans to continue her education at the University of Mississippi and live at our New Albany Campus.

Citizenship Award

Student Council-Executive Vice President (1991)
Student Council-President (1990)
Phi Theta Kappa honor society
Historian Phi Theta Kappa
Intramural Sports
Who's Who Among Student in American Junior/Community Colleges
Campus Hall of Fame
Invocational/Benediction Prayers at Graduation Ceremony

Collin, Junior at W. P. Daniel High School, New Albany

Outstanding Athlete Award in Track
North Half Track Meet
3rd Place in 100 Meter Dash
2nd Place in 400 Meter Relay
1st Place in 800 Meter Relay
Kossuth Invitational Track Meet
3rd Place in 800 Meter Relay
4th Place in 400 Meter Relay
Daily Journals Relay
4th Place in 1600 Meter Relay

New Albany Relay
2nd Place in 400 Meter Relay
2nd Place in 800 Meter Relay
Honor Roll
National Honor Society Club
Mu Alpha Theta Club
Who's Who in American High School Students
Lettered in Football
Lettered in Track
Congressional Youth Leadership Award



T. R. (Rocky), Farrow Manor Campus, Graduate, Independence High School

Rocky has completed Basic Training in the National Guard and will be going to Fort Sam Houston, Texas this summer to get his AIT (Advanced Individual Training) in the Medical Corps. Rocky plans to go into Nursing.

Chess Club
Bible Club
VICA Club
Football
Baseball

THE VILLAGE VIEW

The Baptist Children's Village

Ronny E. Robinson, Executive Director

ACCREDITED



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Clinton, MS 39006-0027
(601) 922-2122

COUNCIL ON ACCREDITATION
OF SERVICES FOR FAMILIES
AND CHILDREN INC



Wendell, Farrow Manor Campus, Graduate, Independence High School

Wendell plans to start at North West Community College this fall.

Bible Club
Friends Helping Friends
Student Council

Chess Club
Football
Baseball

Daniel, Reedy Acres Campus, Sophomore, Water Valley High School — Honor Roll

Adam, Reedy Acres Campus, 3rd Grade, Water Valley Elementary School — Perfect Attendance

Crystal, Reedy Acres Campus, 5th Grade, Water Valley Elementary School — Principal's List

Brian, Deanash Campus, 7th Grade, Stone Junior High School — Outstanding 7th Grade Band Member

Connie, Deanash Campus, 2nd Grade, Stone Elementary School — Class Queen/Spring Pageant

Allison, Dickerson Place Campus, Junior, Brookhaven High School — Outstanding Musician Award in Band

Jake, Dickerson Place Campus, 1st Grade, Mamie Martin Elementary School — 1st Grade Honor Roll

Art Award
Math Award

Jason Dickerson Place Campus, Sophomore, Brookhaven High School — Perfect Attendance



Thurman, Dickerson Place Campus,

Graduate, Brookhaven High School

Samantha, Farrow Manor Campus, 7th Grade, Independence Jr. High School — Legislative Page

Wendy, Farrow Manor Campus, 7th Grade, Independence Jr. High School — Legislative Page, 3rd Place/State Wide Energy Poetry Contest

B. J., Farrow Manor Campus, 8th Grade, Independence Jr. High School — Treasurer, Independence Jr. High School FFA; Legislative Page

Vanessa, Farrow Manor Campus, 9th Grade, Independence Jr. High School — Miss Independence Jr. High School, Independence Jr. High School, Beauty, Legislative Page

Gary, Farrow Manor Campus, 10th Grade, Independence High School — Legislative Page

Jason, Farrow Manor Campus, East Tate Attendance Center — 2nd Runner-up in "Mr. France" in a Mr./Miss World Pageant

Kathy, New Albany Campus, 8th Grade, New Albany Middle School — Crowned Queen/Acteens 1991



Pen Pal Club

Hi,

My name is Stephanie Boone. I'm 11^{1/2}. I'm in the fifth grade. Next year, I will be in the sixth grade, and 12 in December. I would like to have a pen pal, boy or girl. I belong to First Baptist Church of Brookhaven.

With Love,

Stephanie Lynn Boone

My address is:

615 Tanglewood Dr.
Brookhaven, MS 39601
Phone (601) 833-5451

Hi! My name is Jaci Grant. I go to Northcrest Baptist Church. I like gymnastics, swimming, riding horses, riding my bike, and playing the piano. I am 10 years old. Please send me a picture of you if possible.

Love,

Jaci Grant
P. O. Box 3157
Meridian, MS 39303

Hi!

My name is Katrina Lynn Evans. I am 13^{1/2} years old. I live in Jayess, Miss. I attend Bogue Chitto Baptist Church in Pike County. I'm in the 8th grade at Salem High School. My hobbies are reading, playing basketball, and talking on the phone. I would love to have a pen pal.

Love,
Katrina

P.S. My address is
Miss Katrina Evans
Rt. 1, Box 139
Jayess, MS 39641

Hey!

My name is Emily Ann Johnston. I am 13 years old. I live in Yazoo City, MS. I go to church at Center Ridge Baptist Church in Yazoo City. I have several hobbies. They are: swimming, babysitting, riding bikes, mowing grass, making crafts, and baking cookies. But I have lots more hobbies. I just cannot name them all. I would really enjoy having a pen pal. Please include a picture of yourself if you have one. Thank you.

Love ya,
Emily
Rt. 2, Box 70A
Yazoo City, MS 39194

Hi!

My name is Susan Dale. I am 10^{1/2} years old. I will be attending Taconi Elementary next year in sixth grade. My hobbies are swimming, skating, reading, babysitting, and much more. I would really enjoy having a pen pal, please write!

Your friend,
Susan Dale
101 Temple Terrace
Ocean Springs, MS 39564

P. S. Please send me the most recent picture you have of yourself.

Hi,

My name is Jennifer Crane. I attend Antioch Baptist Church. I go to Mullins Elementary School. I am 10 years of age and I am in the 5th grade. My dad is a mailman. Some of my hobbies are: reading, playing school, singing, riding my bike, and talking on the telephone. I would like a boy or a girl to be my pen pal. Please send a picture of yourself.

Your friend,
Jennifer

My address is:
Jennifer Crane
Rt. 1 Box 406
Brookhaven, MS 39601

Hi!

My name is Elizabeth Harmon. I'm 7 years of age. I'm in first grade. I like to play baseball. I like to read. If you are interested in having a pen pal, please write to me. And please send a picture if possible.

Love,
Elizabeth Harmon
Rt. 1, Box 112
Bailey, MS 39320

Hi!

My name is Ashley Michelle Horne. I go to Hardy Baptist Church in Grenada. I am a Christian. I'm ten years old. I go to Kirk Academy in Grenada, and I'm in the fourth grade. My hobbies are swimming, dancing, drawing, spending time with friends, and playing the piano. I would really like a pen pal to write to. If you can, I would like a picture of yourself. I would like a girl to write to me that is not over ten years of age.

Love in Christ,
Ashley

Address:
Rt. 1, Box 320-D
Tillatoba, MS 38961
(601) 226-5802

P.S. I would like an address and phone number.

Hi!

My name is Meg Harper. I am 11 years old and I go to A.C.C.S. in Natchez, MS and Stanton Baptist Church in Natchez. I am in the fifth grade. My hobbies are: swimming, singing, dancing, talking on the phone, and cheerleading. I like to play basketball, softball, and volleyball. I would like for you to write me and send me a picture of yourself.

Love in Christ,
Meg Harper
Rt. 1, Box 97
Fayette, MS 39069

P.S. Please send me your telephone number, too! Mine is (601) 445-9060.

Hi!

My name is Heather Smith. I'm 10 years old. I live in Meridian, Mississippi. I always go to church at Pine Forest Baptist Church. I like to dance, swim, read, draw, play basketball, softball, and take gymnastics. I would really like if a boy or a girl would write me. I really, really, really want a pen pal. Please send a picture of you if you can.

Love, Heather

My address is: 7015 Old 8th Street Rd., Meridian, MS 39307

Well, hello, you guys and girls. I'm Bethany and I attend Sunflower Baptist Church. I'm 15 and in the 10th grade. I'll answer all letters and send a picture. Try to send me a picture and let me hear from you strangers!

Bethany Allred
Rt. 1 Box 805
Ruleville, MS 38771

Hey! My name is Rachel Allred and I'm 15 years old. I go to Sunflower Baptist Church. I would like to be pals with all of you out there. I promise to write each and every one of you back. It may take a while but I'll write you as soon as I can. I love writing long letters, shopping, 4-wheel riding, hanging out with friends, and more. Please write real soon. Send a picture if you can. I'll send one when you write. Here's my address: Rt. 1 Box 805, Ruleville, MS 38771.



Rankin Lepsocks clown around

The Lepsocks of Rankin County (their name is Gospel spelled backward) presented over 50 programs during the past year at hospitals, nursing homes, and churches. These included a Dad and Daughter GA Banquet at First Church, Yazoo City and a youth rally in Perry County Association. They are pictured at Bethlehem Church, Scott County.

This summer, during the two middle weeks of July, they will teach backyard Bible clubs for First Church, Jackson, Day Care, and in various apartment complexes. Sally and Howard Stevens, members of Pelahatchie Church, direct the clown troupe under sponsorship of Child Evangelism fellowship. Most of the troupe attended a clown training seminar last fall at Baptist Sunday School Board, Nashville. "Many senior adults have found this an excellent way to minister," said Sally. She and Howard are available to help churches or groups start clown

troupes (phone 854-8914). Also she has information about the Lepsocks' schedule for next September through April 1992.

The Lepsocks are, left to right, Alison "LooLu" Rogers, First Church, Morton; Nikki "Niko" Miller, Emmanuel Church, Pearl; Rebecca "Nutt" Nutt, Forkville Church; Gretchen "Jelly Bean" Winstead, Leesburg Church; Clancy "Doodles" Stuart, First Church, Morton; Nicole "Crisco" Duncan, daughter of Larry Duncan, pastor, Antioch Church; Misty "Peppermint" Miller, Emmanuel Church, Pearl; Jenni "Ruffles" Davis, Pelahatchie Church; Stephanie "Stepho" Wallace, Concord Church; Davy "DaBri" Briscoe, son of pastor at Pelahatchie Church; B. C. "Sam" Rogers III, First Church, Morton; and Brent "Mr. What" Robinson, Shiloh Methodist Church, grandson of the Stevenses.

capsules

"READ THROUGH THE BIBLE" HELD DURING SOUTHERN BAPTIST CONVENTION: NEW ORLEANS — Two hundred sixty-two individuals took part in a four-day, four-night vigil to read the Bible through nonstop during the Southern Baptist Convention held in Atlanta the first week of June. Starting at 12:45 p.m. June 2, participants, beginning with Morris Chapman, convention president, took turns standing behind a lectern in a meeting room at the Downtown Atlanta Hyatt Regency Hotel to read through a large-print King James Version Bible. Chapman was followed by Landrum P. Leavell II, president of New Orleans Seminary and coordinator of the event. Leavell read the concluding passage at 9:51 p.m. Wednesday, June 5. Each Southern Baptist agency was asked by Leavell to be responsible for a four-hour time slot during the read-through session.

MISSISSIPPI BAPTIST MEDICAL CENTER is among ten members of the national mailing industry named by the Postal Service as recipients of the prestigious Readability Improvement Leadership Award (RILA). MBMC is the only business in the southeast region ever to receive a national award from the Postal Service. The award was presented May 16 to MBMC representatives Randall Armstrong and Martha Nickey at the National Postal Forum in Chicago by Richard J. Strasser Jr., Senior Assistant Postmaster General for Marketing and Customer Service. The RILA recognizes a customer's leadership in preparing their mail for automated processing by the Postal Service.

REGISTRATION BY STATES: ATLANTA — Georgia brought the most messengers to the 1991 Southern Baptist Convention in Atlanta, with 4,400 registered as of June 5. The 23,428 messengers registered as of 7 p.m. June 5 make this year's convention the sixth largest in SBC history. Mississippi had 1,100 to register. Other estimated registration figures are: Alabama, 2,100; Alaska, 40; Arkansas, 600; Florida, 1,400; Louisiana, 700; Missouri, 600; and Texas, 1,750.

THE OUTPATIENT RADIOLOGY FACILITY AT MISSISSIPPI BAPTIST MEDICAL CENTER, JACKSON, has been accredited by the American College of Radiology. The faculty has met the necessary requirements, which include a peer review evaluation of the facility's staff qualifications, equipment, quality control and quality assurance programs, image quality, and breast dose. The accreditation must be renewed every three years. More than 2,100 facilities have been accredited nationwide. This program was started in response to two major concerns expressed by radiologists, other national medical organizations, and the public: (1) the qualified personnel perform and interpret mammograms and (2) that dedicated mammographic equipment be used to ensure that women receive optimum mammographic examinations with the lowest possible risk.

KING JAMES REMAINS CHOICE: NASHVILLE (BP) — Despite the proliferation of contemporary translations and paraphrases of the Bible, Southern Baptist adults still prefer the King James Version. Sixty-two percent of respondents in the 1990 Southern Baptist Constituency Study said they prefer the King James Version of the Bible for personal use. The Living Bible trailed in a distant second place with 13 percent, followed by New International Version, 9 percent; New American Standard Bible, 6 percent; and Revised Standard Version, 5 percent. While the King James Version remained the number one seller for Holman Bibles produced by the board with 38.9 percent for 1989-90, the New International Version was a close second with 32.2 percent. Spanish Bibles sold 13.7 percent; New American Standard, 13 percent; and the Revised Standard and New Revised Standard versions, 2.1 percent.

Dell Scoper wins national recognition for editorial

Dell Scoper member of First Church, Laurel, recently received national recognition for an editorial she wrote, which was published Feb. 25, 1991, in the Laurel Leader-Call.

She won the National Society Daughters of the American Revolution Continental Congress' first place editorial award and was recognized by the organization during its April convention in Washington, D.C.

An award was presented at a national defense luncheon held at the Capitol Hilton. Over 1,400 were in attendance.

Mrs. Scoper, who is state National Defense chairman, DAR, said each state DAR National Defense chairman is allowed to enter the editorial contest. (She has also been named to the national Credentials Committee of the DAR.)

Her winning editorial was titled, "Is the military a place for social equity or defense?" and concerned the role of women in combat. The writer said it required

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SOUTHERN BAPTIST HISTORICAL SOCIETY
401 ST. SUITE 37203
NASHVILLE, TN

Baptist Record

June 20, 1991

Box 530, Jackson, MS 39205